

Childhood Education

Building Strength for Living

Clarifying
Beliefs and Values

November 1951

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For Those
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To Stimulate Thinking
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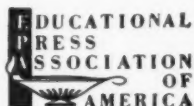
"Developing Trust in Ourselves and Others" is the December theme. Mildred Mead Ivins has developed the editorial on the necessity of building trust.

Lois Murphy explains how children's trust in themselves and adults is built. Doris Young records how ten- and eleven-year-olds learned to trust a group for working and planning.

A "don't miss" article for December is Hughes Mearns "Trust in Their Own Ability."

Building trust in human decency is brought to us through—use of fiction by Virginia Blair, science by Paul Blackwood and the service professions by Margaret Marshall.

News and reviews bring information on happenings and materials.



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Childhood Education

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Courtesy, Putnam Elementary School, University of Ohio, Athens

**Children must be given full opportunity to live richly,
each at his degree of advancement.**

Beliefs and Values Gives Direction

THAT PROPER LIVING REQUIRES STRENGTH OF CHARACTER, ALL WILL admit. But mere strength does not suffice; strength alone can mean blind and reckless aggression, power running amuck. What we need is strength properly directed by adequate beliefs and properly criticized values. Then only can we expect effective living.

How do beliefs and values give direction? The conception of self-consciousness will perhaps supply the needed clue. In a democracy it is self-conscious self-direction that we seek. As William James said, man is a "fighter for ends," a fighter for consciously chosen ends or goals. Man (after a beginning period of un-self-conscious infancy) knows and chooses the ends for which he struggles.

In this respect man differs from the lower animate world. They act, but do not plan; they achieve, but know not why. The mud-dauber wasp, for example, makes a mud nest or cell into which she lays her egg and with it places insects paralyzed by her sting to serve as food when the egg shall become larva. All of this useful work she does without forethought of the ends sought. But man is different. After an early prehistoric period, he became self-conscious, capable of noting natural sequences and thus of foreseeing possible outcomes, and so of planning to secure desired outcomes.

However, until classic Athens, planning was but little applied to social customs and morals. These generally held sway by force of tradition. The questioning *why* of such came in Athens; and since then man has been able, at times, to subject his most cherished beliefs and practices to critical evaluation.

Now our American people have suddenly had thrust upon them the leadership of the world, leadership amid problems the like of which history has never before known. While our statesmen are doing the best they can, we educators must rear a rising generation better able to deal with our difficult world.

Amid the unforeseeable problems of this difficult world there remain certain values and beliefs which we trust and believe will, at least in their main import, hold amid all changes and difficulties—the demands for honesty, truthfulness and integrity, regard for the rights and feelings of others, commitment to the common good, our historic principles of liberty and equality. And along with these the socially valuable skills of constructive discussion and decision, and of cooperative effort to find out what to think and do. All of these, and their

like, we shall teach through practice, teach by living and learning, in season and out, always with as much consideration of the underlying *why* and *how* as the learners at their age can properly manage. In it all we are working to build self-respecting, self-directing personalities, upholders of the common good, capable of facing our difficult future.

We who deal primarily with the younger learners know that we are mainly responsible for the beginning stages of the total educative process. We must make a good beginning, but the more critically conscious aspects come after we have done our part. We do, however, lay the foundation, a foundation on which all else is built, a foundation of faith in one another, of faith in the right ways of behaving, of faith in the skills of shared discussion and decision. Perhaps the most crucial faith to be built is a faith among these younger ones in us that we will treat them fairly and thoughtfully, that we stand always ready to help them face their own lives fairly and considerately.

We can repeat what has just been said in terms of morality and democracy. If we can help these younger ones under our care to build as a foundation for what is later to come, a strong faith, first, that life can and should be good; second, that the ways of right and wrong are the ways of making group life interesting and rewarding; and third, that we all have to work together with intent to make life thus good for all—if we can build such a foundation, we have fitly prepared them for later discussion on the *what* and *why* of morality and the *how* and *why* of democracy.

TWO THINGS ARE PREREQUISITE TO SUCCESS IN THE TEACHING JUST proposed. First, these young people must achieve wholesome personality adjustment. Without this, all else is threatened if not lost. They must find that life is dependable, that they can trust us and others with whom they deal. Second, they must be given full opportunity to live richly, and live thus so thoughtfully—each at his degree of advancement, to be sure—that he can increasingly see for himself, we helping him, how life for all is made better by taking thought for others. We do not have to rub this in, but we do have to keep eternally at it. They can learn how to live together by becoming thoughtful of the process.—
WILLIAM HEARD KILPATRICK, *professor emeritus of education, Teachers College, Columbia University.*



BELIEFS *For Our Times*

Beliefs for our times must give us strength for living, give us joy in living, and give us opportunity for the creative life. How such beliefs are made up of integral parts, each important to every other part, is discussed by Ina K. Dillon, psychological consultant, Los Angeles, California.

IT HAS BEEN SAID THAT BELIEFS ARE TO the individual what the north star is to the sailor. Whether we will or no we each have a large part in deciding whether or not our children will have clear guiding stars on the stormy seas of life today. The part we play in the establishment of their beliefs will be largely determined by our own beliefs and by the manner in which we steer our daily lives by them. Too many adults today, having lost a clear sense of direction in their own lives, are increasing their speed and their efforts to do this, that, and the other, which they hope may somehow orient the lives of the young. Perhaps the best service we could render children would be to clarify our own beliefs and adhere to them while maintaining an open-minded willingness toward continuing to revise them as our vision grows and as our experience dictates.

Beliefs are of necessity quite personal, so those of which I write are admittedly my own. In sharing them I may clarify them and help my readers to do likewise.

Belief in Ourselves

It seems quite clear that we must *believe in ourselves* if we are to be either happy or useful. This has nothing to do with narcissistic self-love. Rather it is meant to indicate the great need for true self-respect and enough self-confidence to embolden us in relating the respected self to other respected selves.

However strong we are within, however much we may respect ourselves, we will not be as effective as we would like to be unless we have the skill and self-confidence to associate ourselves with others in cooperative living. Nor can this self-respect and self-confidence mature and be consolidated except in cooperative give and take with others. Faults and weaknesses, failures and successes are the inevitable lot of growing persons. It is better to be growing than to be perfect.

In moments when self-regard seems threatened by the awareness of inadequacies it will pay to—face the self; forgive the self; so free the self; to be the self in confident relationship with others. This is what it is to believe in one's self and to go on believing, regardless, seeking always to make that self a better one.

Belief in Our Fellow Man

If it is necessary that we believe in ourselves, it is also necessary that we *believe in others*. These two beliefs are clearly interdependent. As children we come to believe in and value ourselves somewhat to the degree that we are cherished and trusted by others. As adults and semi-adults we are able to relate ourselves to others, and are able to accept others to about the same degree that we have learned to accept and value the person we know best, which is ourselves. Out of early experiences that have been confidence-destroying, many of us have become confused, possessed of idling



Courtesy, Public Schools, Madison, Wisconsin

The family is a permanent center of reference for children as they begin to form outside contacts and face larger problems.

hostility, full of doubt or fear that comes between us and others and also between us and our best and happiest self.

Some of this is perhaps inevitable. But life without others is unbearable and ineffectual. Therefore we must learn to accept "what flaws may lurk" in ourselves and in others and continue to at least believe in the growth principle within us all.

Belief in the Family

Perhaps the family is an enlarged self in relation to other closely accepted selves. Belief in it seems very important. It provides the scene of the most intimate events between birth and death. It provides that early education which is so influential in the entire lives of children. It is their permanent center of reference as they get old enough to form outside

contacts and face larger problems. It interprets life to the child. It provides his best example of honesty and integrity. It gives love and provides a sense of security for all its members. It may have little economic security to offer, but the security of knowing its members are loved for their own sakes regardless of their weaknesses and foibles or of accidents of circumstance, is a great security. This sense of acceptance provides a cushion between us and a critical outside world.

The family was never more important than it is today. Its solidarity provides a bulwark even to those who are forced to leave it. Our children take their families to school with them. Our boys in service are not without their families, nor are those who have gone far afield for work. The family may have hard going and fall short of perfection but we must never fail to believe in it and to do all we can to preserve and to strengthen it. We need our belief in the family and it needs that belief. The strain on the family is terrific just now and it will come out better or worse depending upon you and me and upon some daily contribution from each of us to the family of which we are a part.

Belief in Democracy

Without our next belief we would stand to lose the first three. Dictators recognize the influence of the family and attempt to destroy it before daring to undertake their foreign conquests. They have taken little children from their homes and raised them by the State, indoctrinated and drilled them in autocratic beliefs and practices. They have pitted one member of the family against another as spies for the State. And so *belief in democracy* seems essential if we are to retain belief in ourselves, in our fellow man, and in the family.

Destroy democracy and with it you destroy the right to other beliefs as determinants of behavior.

We have been too complacent in our belief in democracy. Because our forefathers fought for our *right* to democracy and set up a government *conducive to it*, we have somehow thought we had it, and always would have. We prided ourselves on our great democratic school system, forgetting that the number of those graduated from college each year is nearly matched by those who never have any formal education at all, and that educational opportunities for countless others are still far from adequate.

We have talked of universal suffrage and yet for many years a poll tax in some states has acted in disfranchising voters in those states. Many states have taken action on the problem but there are still a few who have such an act on their books. We have learned where to walk and where not to walk that our eyes might not have to rest upon emaciated, neglected children in living conditions a good farmer would hardly tolerate for his animals. We have somehow lost sight of the fact that our forefathers left to us the task of working out and making real the democracy of which they dreamed, and for which they died, and for the preservation of which their son's sons, too, have died. We need to keep clear and firm our belief in democracy. We need to continuously demonstrate democracy as a way of life in addition to democracy as an ideal. Lewis Mumford says in *Faith for Living*, "There are no permanent victories." Goethe says "That which thou has received from thy fathers, that must thou daily earn in order to possess it."

Belief in Peace

I believe in peace for all men everywhere and in some guarantee of it. No

family was ever a peaceful place to be unless someone in it had authority to maintain that peace against a minority disturbance. No school—no town—no county, state, or nation has ever been a safe place to live without its law enforcement officers. We tried once to establish and maintain world peace without any provision for enforcing it. Because we failed there are those who say, "It can't be done." It *can* if we have learned its lesson. If we believe in world peace, then we must prepare ourselves to pay the price that world peace demands of us. And we must bring our concentrated efforts to that peace.

For several years now we have been engaged in a new test of our ability to cooperate and to endure the frustrations involved in cooperation for world peace. Everyday we are confronted with comments on the air, in the press, and among our associates indicating a dangerous demand for quick results. Have we gotten so far away from the sturdy forefathers who have devoted nearly a thousand years to their struggle for the Magna Charta and implementing it on a new continent, that we are unable to catch again their vision? Or is it that we lack the necessary self-respect and self-confidence to cooperate and endure in behalf of that vision? Or will we continue to try and try again in order that we too shall forge a strong link in the long chain of events required to build a real democracy? These beliefs roll up into one great complex of living. The strong self in true cooperation with others forming the bulwark of family living moves outward by way of a larger cooperation for democracy and for peace, so that democracy may live and grow, and individuals within it remain free to believe and to cooperate with others to clarify and implement their beliefs.

Belief in God

Perhaps this is the time to mention the supreme belief which is my belief in God. There is a story of a little girl who said her usual bedtime prayer for herself and each member of her family and then added, "Dear God, please take care of yourself for if anything happens to you we are all sunk."

Wonder arises in me at the order in the universe; at the power of earth, water, and sunlight to awaken the life in a seed; at the creation of man as male and female out of whose love one for the other children are born and nurtured, and at the other endless creative activities pursued by man in understanding and controlling his environment and himself. Out of all these I gain a sense of order and of power, which lends unity and meaning to man's best effort and I am glad to be a part of it. Call it Life, call it Emergent Evolution, or Cosmic Intelligence or The Oversoul, or call it God. That something which is greater than we are, of which we are still a part and from which we draw our existence is perhaps as real and as effective by one name as by another. This belief more than all the others is the pole-star that gives life direction, meaning, strength.

And so for our times we have need:

- To believe in ourselves while learning to be more worthy of that belief;
- To believe in our fellow man and continue to believe in him until he too is worthy;
- To believe in our families and strengthen them;
- To believe in democracy and attempt to make it real;
- To believe in peace and continue to work for it;
- To believe in God and live that belief.

VALUES

Our values become identified with our total personality structure. We display a combination of widely diversified values. How did we acquire them? What developmental pattern is displayed by the individual as he matures? What are the implications for the classroom teacher? This thought-provoking discussion is brought to the readers by Agnes Snyder, director of teacher education, Adelphi College, Garden City, New York.

IT IS DIFFICULT AT ANY TIME TO ANSWER the question "Why do we hold one thing of greater worth than another?" or "What are our real values?" We are apt to answer in generalities—love, friendship, honor, security, truth, loyalty, beauty, integrity. But, as with all abstractions, these words convey so many different meanings that to limit our answer to them is never satisfying. It is not until we translate these terms into the specifics of actual choices that we can truly interpret our values not only to others but to ourselves.

We have become very self-conscious in the last few years about our values. Two world wars and the threat of a third probably account for some of our more fundamental questioning as to the *why* behind our practices, particularly our educational practices. Perhaps, too, it is a sign that we are becoming more mature, more aware that our achievements are not nearly so important, so far-reaching in their results, as the motivation behind these achievements.

The significance of the value base on which our educational practices are built was brought home to an American educator working in Germany just after World War II. He had been trying to explain to a German teacher how in America we were attempting to link subject matter to the problems of living;

how we were trying to put into practice Dewey's principle that a complete thought terminates in action; how our pupils engage in many projects of worth to home, school, and community, and use history, geography, and arithmetic, as needed in the solution of the problems met. He noticed as he talked a look of incredulity that quickly changed to one of dismay on the face of the German. "What is wrong?" the American asked. "Why, that is what Hitler wanted us to do," the German answered and went on to tell how during the Third Reich children were taken out of school to gather hazel nuts for the oil they contained, and to plant gardens. The American returned home with a far deeper appreciation of the fact that *the activity itself is not nearly so important as the purpose behind the activity*, that the same project could be used to further either democracy or totalitarianism and, perhaps most important of all, that unless children are aware of the purpose and accept it, the most important potentialities of the activity are not realized.

In our concern with values today, there are certain concepts that merit consideration: that there is a general sequence from birth to maturity in the development of values; that all values are learned; that there are values characteristic of cultures; that individuals within

a culture vary widely in their values; that there are values of greater and less importance to the individual and that their importance also varies from time to time with change of circumstance. Values, like all other phenomena of human nature, are the result of complex interacting forces and are subject to modification.

Developmental Sequence in Values

First values of the infant are physical and concerned with his bodily comfort; he gradually adds to these certain social values—of having familiar human beings near him, of being cuddled, of receiving smiles of approval. As locomotion improves, he values a chance to exercise his bodily powers. As coordination increases, he values achieving results in manipulating things. With widening physical spheres of action, he values companionship with others who share his activities. With increased achievement he values the approval of others. As he reflects upon his experiences he values certain ideas that come to him. He begins to value sharing ideas as well as activities with others. He comes to value being taken into groups in which he feels at home. He seeks and values friendship and respect. He comes to value the intimate companionship of a mate. He realizes that there is such a thing as loyalty on which he can depend, and he values loyalty. With increasing powers he values the freedom to exercise those powers, and the concept of freedom takes on increasing meaning for him. And as he approaches full maturity his experiences are expressed by him in such concepts as were mentioned here in the beginning—love, friendship, honor, security, truth, loyalty, beauty, integrity. Out of these the concept of God takes on the particular meaning that has evolved out of his expe-

riences. And primarily according to the form his concept of God assumes, his values take shape.

There is also a developmental sequence from the total unawareness of values by the infant to an age in which values previously accepted without thought are questioned. There is then a subsequent period of conflict growing into a stage of formulation of values of one's own and into a state of acute consciousness of them. Finally—and this happens only occasionally—there develops such a complete integration of values and behavior that there is a resemblance, in the lack of self-consciousness, to childhood. This last stage is rarely reached. We find it most often in simple folk who have lived close to nature. The little child moved by his needs is not troubled by questions of value. It is only when what he does is approved or disapproved that he begins to think in terms of good or bad, and this mainly with reference to the effect on himself. He accepts, in the beginning without question, the values of his family and they become very fixed in the early years. It is when his social sphere widens that he begins to question family values, when he finds that others whom he likes or respects hold different values from the ones he was taught to respect.

The degree of conflict between values that usually begins in adolescence depends upon many things—the intensity of the nature of the individual, the amount of rigidity in family standards, the extent to which the family standards had been irrationally imposed upon the child, the extent of difference between the family standards and the newer standards met by the individual as his social and intellectual horizons broaden. If all goes well, out of the conflict will come conviction and an intelligently formed value system. Usually the in-

dividual as he resolves his conflicts is acutely conscious of his self-formulated values and is apt to lose perspective as he attempts to apply his values as measures of his own and others' conduct. This stage is far removed from full maturity, but most thinking young adults pass through it on the way toward less self-consciousness as their values become identical with their total personality structure.

One more developmental sequence needs mention—the change from finding value not so much in the success of our efforts as in the consciousness that the way in which we work toward a goal is consistent with our values, and that the goal is worthy of our efforts. Those who attended the dinner given in New York in honor of Dewey's ninetieth birthday will long remember the moment when Nehru and Dewey stood side by side, two great representatives of the best in intellect and spirit of the East and West. Nehru paid tribute to Dewey when he said that from him he had learned that when confronted with a problem demanding a choice of action, he suffered most during the time of confusion and doubt as to which path to take, but that once having decided on the path to take, he was at peace. Whether or not he succeeded did not matter so much, if he felt satisfied that he had chosen the right path. It is in such satisfaction that true maturity in the developmental value sequence lies.

Learning of Values

There are many ways in which values are learned. There is contagion in values, particularly potent in the earliest years of life, but never ceasing to operate. Even the most individualistic among us, if we find ourselves in a situation marked by strongly held values, are more or less influenced by them. Then

there are concomitant values in all learning situations. As William H. Kilpatrick pointed out years ago, it is not only that a child learns a certain amount of arithmetic that is important, but it is his attitudes toward arithmetic, toward others, and toward himself that are of most importance. Finally, the values that are most significantly ours are those we learn as our developing powers of thinking make it possible for us to draw rational conclusions on our own. It is these values, born of experience and the reflection on experience, out of which our basic philosophy of living evolves.

Cultural Values

That cultures differ widely in values is obvious. Primitive tribes, often living close to each other, represent in some cases highly individualistic values of property and in others, a total disregard for individual ownership. In our own metropolitan cities, similar disparities in values are seen not only in groups of different racial and national backgrounds but among different economic levels of the same racial stock. Similarly, over the centuries, values change. Values are part of the dynamics of society and, as such, shift in emphasis with changes in economy, population trends, and the many other factors determining the character of a culture.

Individual Variations in Values

While there is wide disparity in values among cultures, the disparities among individuals in any given culture are likewise great and often greater than between cultures. We find the same extremes in the value or lack of value placed upon possessions among individuals of the same culture as we do between tribes. There are those to whom fine linen and china are essential to the enjoyment of a meal and those who

would just as soon eat out of a paper bag.

Not only do individuals differ in their values, but the same individual differs in his values from time to time according to circumstance. There are times when he values being alone and times when he must be with friends; times when he wants all the niceties of his culture and times when he wants to rough it; times when he must have order and times when disorder isn't noticed.

Values of Greater or Less Importance

Our values are the foundation of our personality structure. Like all compositions, it has its dominant and subordinate elements, its matters of greater or less importance. We may value a well-cut suit, the pounding of the surf on the beach, a comfortable room, a quiet sunset, membership in a certain club, an antique, a choice bit of lace, a favorite walking stick, a dog, an old homestead, the love of a parent, the devotion of a friend, the respect of the community, one's reputation, one's country. Some such combination of widely diversified values characterizes each individual, and their balance makes the pattern of his personality structure. The elements operate in combination and in any one day, choices have to be made among them. The determination of his real values—what is of most worth to him—lies in the choices he makes when confronted with a decision. It is only through our actions that we, ourselves, can determine what is of most worth to us. The test of our values lies in our decisions.

Values and Education

In applying the foregoing to education, two questions are of particular importance:

Who should determine the values toward which education should be directed?

What is the role of the teacher in developing values?

As to the first question, there can be but one answer in a democracy: the values toward which education is directed must be determined through the group process. Professional and lay groups, working sometimes separately and sometimes together, need continuously to examine the values toward which education is being directed and as continuously reformulate them in terms of deepening insight. Many professional organizations typify this operational principle.

The answer to the second question is in the nature of the values held by the teacher himself. The very contagious character of values demands that the teacher exemplify the values determined by his group as desirable. He must be professionally equipped in the understanding of the growth sequence and in the application of it to teaching. He must be able to forbear imposing his values before children are ready either by reason of immaturity or experience to accept them. He must be broadly human in his understanding of and sympathy with the cultural patterns of which his pupils are part. He must be aware of the many value systems that exist in the world today, strive to understand them, and seek continuously to find the way to live at peace with those whose values differ from his and to do this with no compromise of fundamental values. This is the major problem of the mid-twentieth century. It is not only important that educators should turn their attention to values, it is imperative!

Real Patriotism For Children

Strength for living in America must include a firm rootage in the best traditions of our national culture. Have we neglected giving children "real" patriotism because we are uncertain how to teach it or are not clear about the values involved? Paul M. Limbert, president, Springfield College, Springfield, Massachusetts, presents the need and the way to provide children with a pride of nation that will build into better understanding of the United Nations.

IS THE TEACHING OF PATRIOTISM PASSE? From a casual reading of progressive educational periodicals, one is inclined to answer "yes." In war time there is likely to be a flurry of efforts to help children grapple with heightened emotions of fear and hate and loyalty. But when hostilities cease and men in uniform are less obvious we tend to put into the background our concerns about the national welfare. This is true in America, at least; it is far less true where people live under constant tension or are struggling up toward independence.

The very fact that patriotism is so often identified with a war crisis is a clue to the shallowness of our thinking about love of country. If the flag is to be brought out of the corner only when drums are beating, if zeal for fatherland is to be associated only with fighting, then indeed the teaching of patriotism will continue to be sporadic and superficial.

The fact that parents and teachers are uncertain how to teach devotion to country in the modern world should cause little surprise. At first thought the "state" seems to be an abstraction which can have little meaning for younger children. Criticism of our legislators in Washington is so widespread and cleavage on national policies so deep-rooted that we are not sure to whom or to what to be loyal. And with all the interest in de-

veloping understanding of other people and winning support for the United Nations, we are reluctant to stress pride in our own nation.

For these and other reasons we tend to be lukewarm in our teaching of Americanism and far from clear about the values associated with love of country. Yet, even without pressure from patriotic societies, sometimes we have an uneasy feeling that we may be missing something important for our children and playing into the hands of the fervent nationalists in other lands who have no scruples about clothing all youngsters in black or red or blue shirts.

It is the thesis of the writer that real patriotism may be a meaningful concept, even for children, and that a positive love of country is not incompatible with a sense of world citizenship.

Interpreting in Terms of People and Their Needs

In the first place, problems of the nation are not wholly beyond the grasp of a child. A country is not only a vast geographical expanse; it can be interpreted in terms of people and their needs. George A. Coe in *Educating for Citizenship* (New York: Scribner's, 1932) says:

The fact is that our greatest problems of State concern the simple social relations and needs that even young children can grasp—enough to eat, a good home, a job, health,

play, schools, peace, freedom, beauty. Let us not deceive ourselves by assuming that children's social thinking is politically unimportant because it is rudimentary. The simplest facts that have to do with living, and with living happily together, are the things with which political thought most needs to concern itself.

Perhaps children listen to the news on the radio more than their parents realize. Our four-year-old granddaughter frequently talks about the war in Korea, although she would never be able to locate the country on a map. One evening she asked without warning: "Why don't they stop fighting?" If I could have

answered that question in terms that a preschool child could understand, I would have been wise indeed.

The basis for any sound teaching of patriotism obviously is to help children learn how people can live together in their own community. Understanding of people in far-off lands must be based on respect for persons one meets every day in school and street and shop. But such teaching about the local community does not transfer automatically to the nation and the world. If it is sound psychology to teach in terms of "wholes" one cannot wait until a later grade to begin to teach

Appreciation of natural resources of one's country.

Courtesy, San Diego County, California



about the larger units of human society. A child in the early years of school has some concepts of "country," however elementary. A social studies curriculum based on a concentric circle sequence has its limitations.

For younger children of course there will be little stress on the structure of government. The focus will be on functions—what our nation does that is helpful to people; and attitudes—how people feel about their country. Here is good geography teaching:

This map is not a map to me
But mountains, rivers, lake and sea,
People sad and people gay,
Little children at their play,
Folks with feelings like my own
And some place they call their home.
Their skin may black or yellow be,
But brothers and sisters are all to me
Members of God's great family.

MINNIE B. WILKINS, *International Journal of Religious Education*.

When a child learns to think of his country in these realistic terms, there is little danger of developing an uncritical loyalty. Real patriotism includes both pride in the great achievements of one's native land and concern about its unfinished tasks. Loyalty is expressed in efforts to make our country the kind of place in which we like to live and would like to have our friends and neighbors live.

Appreciation of Natural Resources

One practical expression of patriotism is an appreciation of the natural resources of one's country and a desire to use these resources wisely. Think of the unlimited topics for teaching, in urban or rural areas: enrichment of the soil, crop rotation, safeguards against fire, care of trees, utilization of waste products so that there is no waste, the use of fibre and clay

and metal in producing things upon which we depend every day, and so on indefinitely. Stress can be laid not only on conservation of resources for the sake of economy but on wise distribution of natural bounties to relieve poverty and disease. Pride in place is an essential ingredient of love of country; the "good earth" is a solid basis for wholesome patriotism. (See *Large Was Our Bounty: Natural Resources and the Schools*, 1948 Yearbook of the NEA Association for Supervision and Curriculum Development. NEA, 1201 Sixteenth Street N. W., Washington 6, D. C.)

Realizing the "American Dream"

Another way to be positive about patriotism is to help children see how America has been for millions a land of opportunity. The "American dream" that attracted our great-grandfathers to these shores is still the best hope of an endless stream of refugees. There are "new Americans" in practically every community who symbolize this continuing tradition of freedom from oppression. We need not hide from our children the fact that some who come to America looking for the promised land are disappointed, nor that others who have lived here a long time have never found the equal opportunity they deserve. But we can give one illustration after another of persons who have found this a "sweet land of liberty" regardless of color or national origin and we can help them see what we need to do today to realize more fully this American dream.

Participants Can Be Confident

As parents and teachers we must learn to be critical without being cynical. We may be proud of the tradition of civil rights that enables any one to speak his piece about the government. As adults

we may properly be alarmed over evidences of dishonesty in high places. But it would be fatal if any generation of young people were to lose faith in the power of individual citizens to make a difference in affairs of the state. Once you assume that some group in Washington or New York is running things and there is nothing we can do about it, you are paving the way for demagogues and dictators. Each of us must find some place where he can take hold in the struggle for a better America. And if adults have confidence in the democratic processes of building a better country, they will easily find ways of communicating to children not only their concern but their confidence.

This realistic approach to the teaching of patriotism gives assurance also that it is quite possible to combine love of country with a broad world outlook. Pride in one's state or region need not keep one from being loyal to the United States of America. Irritating as an extreme insistence on states' rights may become, few would want to eliminate all boundary lines or to submerge completely the smaller units. At the present stage of development of an international order strong and independent nations have much to contribute. In fact, much of the resistance to Communism today is coming from "little people" who are proud of their cultural and political heritage and do not want to be subordinated to a new form of imperialism. It is not too much to say, somewhat paradoxically, that there can be no sound democratic development of one world without a diversity of strong nations.

Let us tell the dramatic story of the United Nations to children from the earliest years. Let us never give the impression that our country is on the right side of every dispute among the nations. But let us make clear also that each

country has to maintain a certain amount of independence if it is to play its part effectively on the international team.

Some years ago Frank Graham, then president of the University of North Carolina, declared that America, settled by peoples of many regions, races and religions, should lead the way "in helping to make the world safe for differences." If we teach children to respect differences in their own communities and within the borders of their own country it should not be hard for them to understand the different customs and points of view of persons in other lands. We are now getting books for the elementary school that translate the scientific data of the anthropologists into concrete accounts of divergent concepts and practices around the world which children can understand. (For example, *All About Us* (1947) and *People Are Important* (1951) by Eva Knox Evans. Capital Publishing Co., Irvington-on-Hudson, N. Y.).

We know also how to tell the story of our country's growth without giving the impression that all other people are inferior. We have books that interpret the lives of George Washington and Benjamin Franklin and Abraham Lincoln with details of human interest which children can enjoy without minimizing their patriotic services. In other words, we are learning how to develop pride in nation without breeding hate and hysteria.

Strength for living in America must include a firm rootage in the best traditions of our national culture. Devotion to democracy must include the disciplines of participation in a democratic state. Confidence in the possibility of achieving a united world must rest upon the experience of working toward a United States where good is crowned with brotherhood "from sea to shining sea." Patriotism should be positive!

Groping May Be Growing

Cumulative records, necessarily brief, can never express the learning that has gone on in the group. Helen Buckley of the Campus School, State University of New York, State Teachers College, Oswego, New York, has expanded the sentences into the incidents of the classroom. Science for these six-year-olds is not a series of hard, cold facts but a way of living that these children have been privileged to experience.

THIS IS THE CONCLUDING STATEMENT OF my last June's report on the science activities of the six-year-olds: "I am confident that the children grew through their science activities; I *know* that I did!"

Such neatly organized columns! *Animals—Plants—Weather*. Such brief and colorless sentences! "We walked in a fog." "We had hamsters in our room." "We planted a garden." All very true, but how inadequately it tells the whole story!

One would never catch from these columns the feverish activity, the crossed fingers, the hope, the wonder, and yes, ever the despair that was ours, from the descent of the first horse-chestnut in the fall to the blowing dandelion fuzz in the spring. It was trial and error—and mostly error—all the way. Yet, our eagerness, interest, and enthusiasm seemed to prevent us from becoming discouraged.

It was the way we *felt* about things that seemed most important to me, and it was through handling of these feelings that the greatest growth seemed to come. No wonder, then, that these isolated words and these meager sentences are inadequate! For instance, the first item in the

Animal column is: "Snail." "Slug snail" would have been better. In an attempt to make the report brief and to the point, I seemed to have come very close to missing the *real* point altogether!

The children discovered the snail when they were digging plants for the terrarium. When they brought it back to the room we examined it closely for we were not even sure that it *was* a snail! It certainly *looked* like one, yet it did not seem to have a shell. It was fat, sticky, and quite ugly to look upon.

"Sure it's a snail," said Johnny, "Look at its long eyes!"

"But where's its shell?" Edward wanted to know (and so did I). "Snails always have a shell on their backs."

"It's straight out—like a snake," someone else observed, "Not all curled up like a snail."

"Well, it's a snail all right, I know," Johnny persisted.

At this point, someone was dispatched hurriedly to the library—but the discussion went on:

"It *is* a snail!"

"No, it's not!"

"'Tis too, I betcha!"

Finally Gary, with the confidence of one who has discovered a sure way to end all arguments, shouted above the hubbub:

"Let's vote on it!"

The effect of this statement was all that any leader could desire. The arguing stopped—they looked to me for the question. Up to this very moment I had been pleased with the democratic procedure shown in this class, but the time had now come, I felt, for some "retrenching" as it were!

"There are some things," I said slowly, "That you just can't vote on." (I didn't realize at the time what a really profound statement that was!) "We can't change the name of this animal by voting. It would still be whatever-it-is when we had finished." Fortunately the book arrived at this moment and we discovered that we had a slug snail on our hands.

Yes, there are some things that you just can't vote on—as we were to discover again very soon.

The morning the baby hamster was born in our room was a day to remember. I was the first one in, and going over to the science table to count the fatalities which may have occurred during the night, discovered a tiny, bare, pink thing in the corner of the hamster cage. It was about the size of my thumb, and wriggling for all it was worth. I was thrilled with it. At last we were having good *science activities*!

We wondered why there was just *one* baby hamster, although we were perfectly content with him! A teacher who knew a great deal about hamsters said that there might be more in the morning, so we discussed the possibility at length as we watched our baby begin to take nourishment from his mother.

"The baby's getting milk from its mother," Donna said.

"He is not, dopey. That's water he gets from the mother," said another.

"You're crazy!" retorted David, "He's getting milk!"

"Oh no!" said still another. "It's water!"

So the argument developed. (No one seemed to consider me for an instant as a possible resource person!)

"Water!"

"Milk!"

"Water, I say!"

"Let's vote on it!" Larry was obviously

tired of all this bickering. "I'll ask the question. All you kids who—"

Now it was *my* turn again—the Great Interrupter—"Remember the Slug Snail?" I asked them, "We could have voted and voted on whether or not it was a snail, and when we had finished it would still have been a—"

"Slug snail!" chorused the sixes.

"So-o-o," I continued—wondering if I would make my point—. "So with the baby hamster and his mother; we will have to find out. We can't decide that ourselves; our voting will not change it." Again the librarian came to our aid.

The issue as to the milk or the water was settled, but calamity was waiting just around the corner. It is a good thing that we made the most of that one day—for it was the beginning *and* the end for our baby hamster.

I arrived bright and early the next morning—minutes ahead of the first bus—and went confidently over to the hamster cage. I noticed with satisfaction that the mother was still hale and hearty but where were all her expected children? Where, more importantly even, was *the baby*? I lifted the mother carefully—not a sign of pinkness anywhere! I probed about the sawdust with a stick—tentatively at first—then more frantically. Not a trace! I looked behind the cage, on the floor, even in the father's cage—no baby to be found! Then I *really* grew anxious, and as one will, under stress, looked in all sorts of impossible places—in the scissors box, the block cabinet, even in the oven of the playhouse stove! By that time the first busses were in. I was in no condition to break the news gently: "The baby has disappeared." I said briefly, and went on looking in the dish cupboard and under the work bench.

The children were not as shocked as one might imagine. So we looked, as we had those other times, when frogs or



Courtesy, Chicago Public Schools

"Puppsey and Wupsey are our goldfish."

turtles had disappeared high and low, everywhere and anywhere! Then a teacher who knew a great deal about hamsters told us the rather stark but sad fact that the mother hamster has been known to devour her young.

I expect that I took it harder than the children. They just stopped looking and decided that it might be a good time to go outdoors and play. I agreed with them, and took down the delightful and detailed story we had written about our baby and how well its mother was taking care of it.

I remembered my own part in the sad end of Puppsey and Wupsey a few weeks

before. Puppsey and Wupsey were our goldfish. We had made an aquarium for them and had sheltered them carefully many days before naming them. The morning that we decided to give them proper appellations there was much nominating and voting among us. At the end of the procedure, the blackboard looked like this:

"Puppsey and Wupsey are our fish"

To celebrate the occasion, I took the aquarium into the bathroom to change the water—and promptly lost Puppsey down the drain! As a way of confession, I came back to the room and slowly erased Puppsey's name from the board. I tried to sound very gay about it:

"Why in a half an hour or so, Puppsey will be having a fine time swimming in the lake," I said cheerfully.

The children agreed and did not seem too touched by the tragedy. Ten minutes later a little girl came back from the bathroom quite upset, "Come quickly!" she said, "Come quickly, the sink is plugged up!"

"Puppsey!" I thought, dropping everything on the spot and heading for the door, "Puppsey is caught in the drain!"

Happily, however, it was the drain of the other sink that was involved, so I immediately dismissed all distressing visions of poor Puppsey floundering sideways in the drain instead of discovering the lake.

And Wuppsey? Well, he lived gratefully on until I decided that he would add to the beauty of our terrarium by swimming around in a shallow bowl amid the fern and may apple. He contributed to beauty just two days, however, then declined in health and died.

Sometimes, a discouraging beginning turns out remarkably well. We took a walk to the lake one day when the fog was particularly interesting (to me, at least). "Such a good science activity!" I thought to myself as we walked along. Aloud I said, "See the fog creeping in!" and "Why do you suppose the boats keep blowing their whistles?" The answers I received were anything but scientific: "Can we be cowboys to that tree?" and "My birthday is tomorrow!" So I stopped trying and walked on murmuring Sandburg to myself. It was about then that I found—fog and all—a brown cocoon. I pounced upon my discovery, managed to stir up some interest in the children by my expectations of what *might* happen and upon our return to the room placed it in the terrarium.

Much to our delight and wonder, the

cocoon hatched into a beautiful *Cecropia* moth! The children were thrilled when they discovered it one morning lifting its wings slowly and majestically in the bottom of the terrarium.

I was determined that we would send it off alive and well. We kept careful watch of it all morning and at eleven o'clock it began a slow ascent to the top of the box. We watched breathlessly. Then the moth poised itself on the edge of the box and, exactly like an airplane warming up for a flight, it began to beat its wings rapidly—up and down, up and down. It seemed as if we could almost hear its motor!

"It's going to fly!" someone cried.

"Hurry up, let it out!" cried another. So, according to our plan, I took the moth gently by the wing and placed it on the window sill. It continued its warm-up for a few more seconds, then rose up and off to a chorus of six-year-old "ohs" and "ahs".

Our science experiences were by no means confined to creatures—living or dead. We gathered leaves and rocks; we watched melting snow and ice; we listened long and hard into the curley depths of sea shells; we planted seed after seed after seed!

In fact, we planted so many seeds which refused to grow, that when the children decided to plant a garden in our sandbox (tenacity of purpose!) I decided on the spot that they would not be disillusioned with nature again. Sun, water, air, and good care were *not* enough, evidently, (notwithstanding my outward assurance in stating these facts to the sixes). More drastic means had to be taken, so I proceeded to the greenhouse for help.

"I need some good dirt and some *good* fertilizer."

"Yes *ma'am*," said the florist, "Come with me."

I followed him to a corner of the yard where the fertilizer was piled high.

"How about some of that?" he said.

"Well," I said hesitatingly, thinking of pink dust-like material in a neat package, "This is for an indoor garden—wouldn't this be apt to—ah—smell?"

These were ill-chosen words, for the florist promptly picked up a handful and placed it under my nose.

"Don't smell at all, lady. Six years old—none better! You'll have plants in three days!"

That did it! I took some—scientifically mixed with the dirt—and carried it back to school.

"Now you know," I warned the children the next morning, as we surveyed the neat rows of radishes, lettuce, and marigolds, "Gardens take a long time. We will have to tend it for quite a few days before we see any plants."

"Even a week maybe?" asked Barbara.

"Even a week—maybe longer," I said.

That was Monday. Tuesday we noticed cracks in the dirt. Wednesday the radishes appeared.

The custodian, an experienced gardner himself, looked the situation over quietly. "That must have been *some* fertilizer!" was his only comment.

And so the year went on from one experience to the next. If our learnings could be measured (I wonder why we are always so anxious to record our supposed results?) then I would say that they fell into two definite categories: Nature can be frustrating but challenging; and, you can't vote on everything.

Frustrating but challenging—the two do not necessarily go together yet in our science experiences it seemed to be true. Drastic things often happened, but instead of becoming discouraged the children seemed to be more inclined to wonder *why* than to give up. If it had been our mistake, we tried to know better the next time; and if it had been a combination of circumstances beyond our control, then we recognized that as a factor one can almost always expect to meet when dealing with living things. After all, it is the way you feel about frustrations, and what you do with them that counts.

I suppose, too, that the earlier in life you learn that "You can't vote on everything," the better. There are just so many do's and don't's in nature and society which must be faced and followed. It often seems a slow and groping process, yet I'm becoming more and more convinced, as time goes on, that "groping may be growing."

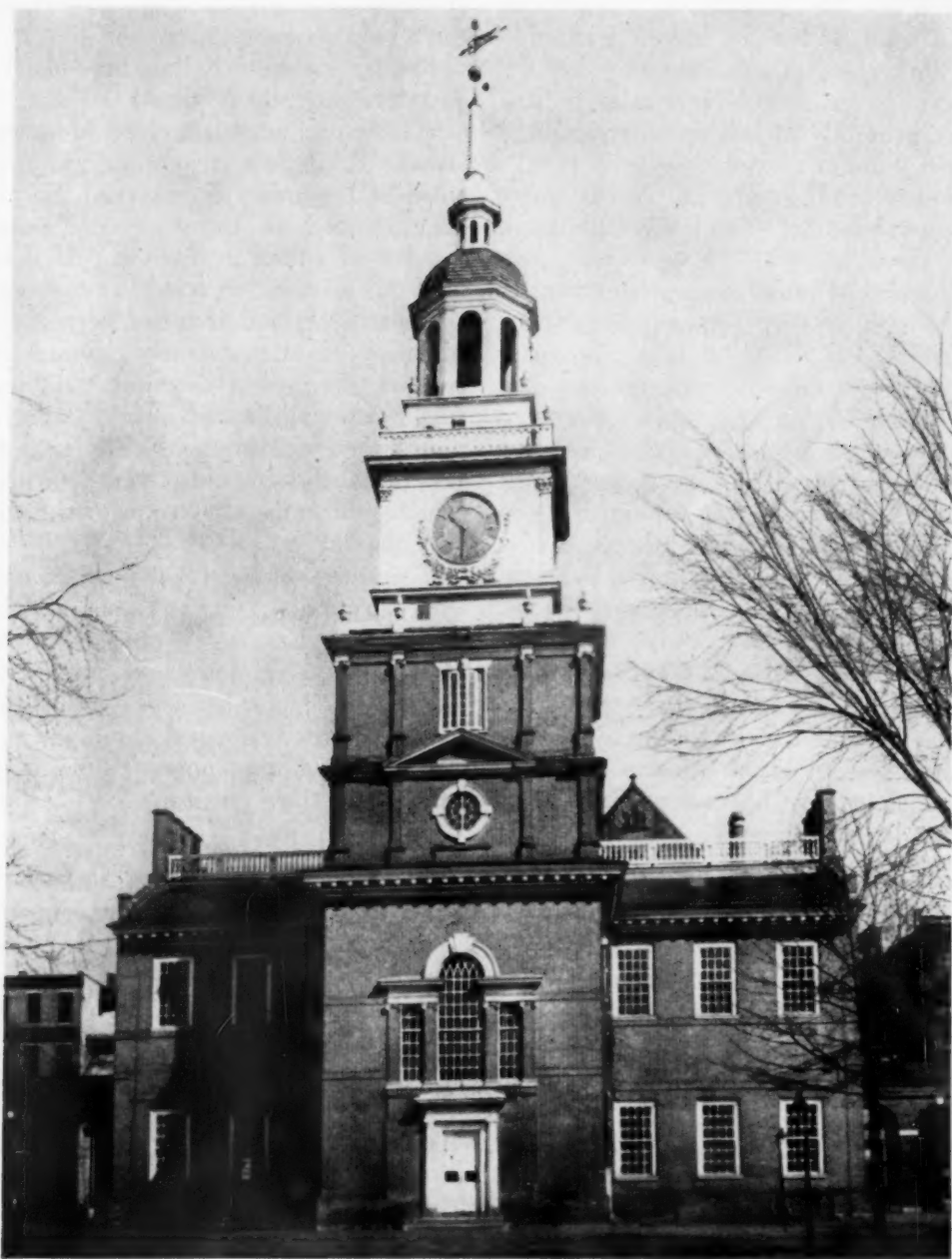
A Successful Teacher Needs

The education of a college president
The executive ability of a financier
The humility of a deacon
The adaptation of a chameleon
The hope of an optimist
The courage of a hero
The wisdom of a serpent
The gentleness of a dove
The patience of Job, and
The grace of God.

Syracuse Teachers Association Bulletin

Historic Philadelphia for the

ACEI 1952 Study



INDEPENDENCE HALL where the founding fathers voiced their belief in freedom and responsibility.

Study Conference

Philadelphia, Pa.

April 14—18

Week following Easter

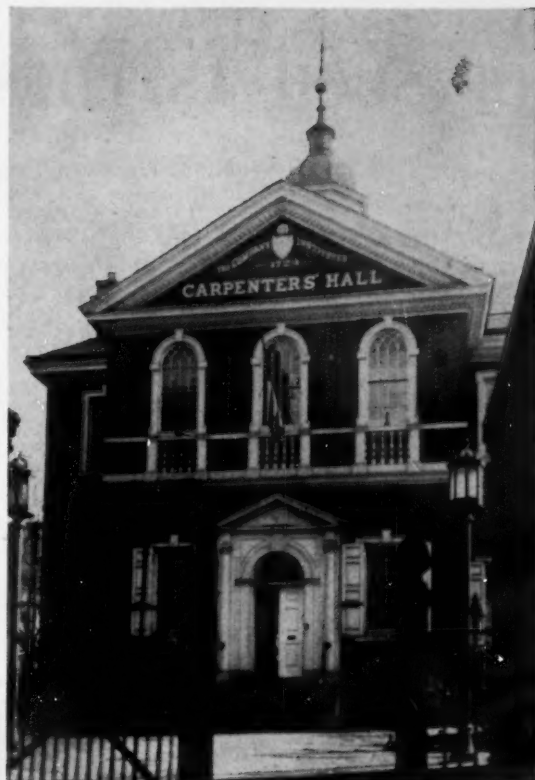
THEME: *Guiding Children in
Freedom and Responsibility*

Registration and Conference Sessions will
be held in Convention Hall.

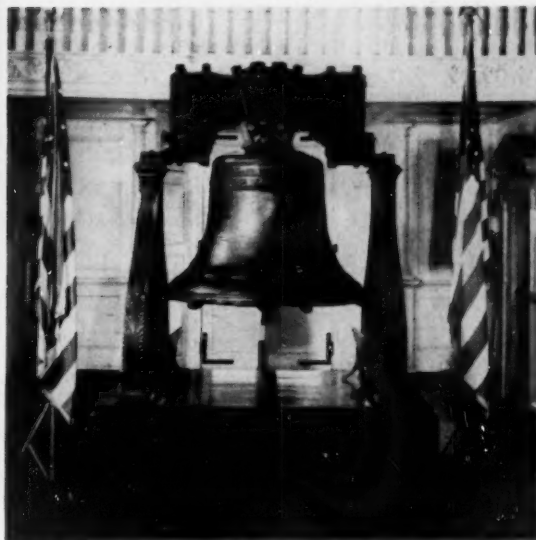
Conference registration and housing
forms will appear in December issue of
CHILDHOOD EDUCATION.



HOME OF BETSY ROSS and birthplace of our flag.



CARPENTERS' HALL was used as the meeting place by the
First Continental Congress.



THE LIBERTY BELL bears this inscription: *Proclaim liberty
throughout all the land unto all the inhabitants thereof.*

Photos courtesy of Convention and Visitors Bureau, Philadelphia

NOVEMBER 1951

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OF SUCH AS THESE

Schools Develop Values Through Democratic Living

Values develop in everyday living situations. Classrooms based on democratic procedures help produce the values necessary for life in a democracy. These anecdotal records of such situations were provided by teachers in the Jordan School District, Utah.

THE FOLLOWING BRIEF ACCOUNTS OF incidents that have taken place in our schools show how our teachers have accepted our basic philosophy and have attempted to develop values through democratic living. These experiences have taught respect for problems of our school and community.

Children learn to respect authority, abide by rules in their playground activity, have respect for property, and appreciate beauty. These experiences teach children to be self-reliant by learning to use freedom in producing self-direction and initiative. Disputes are settled through democratic action because children learn to accept and give criticism and limit their own activities where they infringe on other's rights. Altogether, they are learning what is required of them to become good citizens by actually living the democratic way of life.

Sharing

John was chosen to perform on the big program before the whole school. Jerry was practicing John's part because John became ill and was forced to stay at home until the day of the big program. The question arose as to which boy should really have the part.

John said, "It is my part because I was chosen by the class to take the part."

Jerry answered, "But I have practiced every day and my mother has made a

costume, besides, I have never been on a program before all the time I have been in school."

"Neither have I," said John, "and I want to take the part so badly."

At this point, Bobby, our wise little class president, entered into the conversation with:

"Couldn't you two fellows think of a way that you could both be on the program?"

"Sure I can," said John, "the program lasts two nights. Jerry could take part the first night and I could take part the second night."

Bobby thought that it was strange that Jerry and John had never been on a program in four years. But he remarked to the teacher:

"Everyone in our room has a part on the big school program this year. Isn't it good that no one is left out?"

We Plan Together

One spring morning Mrs. White was called to the telephone. When she returned to the room she said, "Children, I have been invited to go to an educational convention and talk with some teachers about 'Guiding Children's Experiences.' I could not give an answer until I had talked with you about it because it comes during school time."

The president of the class arose and the children began to discuss the issue.

Gary stood up and said, "Mrs. White, could you help other teachers understand kids better?"

"I could try," answered the teacher.

Gary turned to the others and said, "Mrs. White has been good to us so I think we should be good to her. I think she should go if she wants to. Do you want to go Mrs. White?"

"I think it would be a nice experience for me," answered the teacher.

Then Allan, a very large boy, said, "Well, it's OK with me if you go, but I don't want any other teacher to come in to tend us—we can take care of ourselves."

"It will mean I will be gone most of one day," said the teacher.

"If we all plan the day together and all of us know exactly what we are to do, I'm sure we can have a happy time," suggested Mavis.

"There is even more we must consider," said the teacher. "Would you be willing to help me plan this talk?"

The children were pleased to help the teacher plan. "Tell those teachers kids don't like to be bossed around, but want to make up their own minds," said Allan. "I think those people should know that kids like teachers who love them and let kids know that they do." "I like a teacher who has confidence in me and trusts me. I like a teacher who helps me with my work and doesn't get cross with me when I can't catch on. I like a teacher who will take time to visit with me and let me talk with her."

From the suggestions children and teacher outlined the talk to be given and planned the activities that would go on while the teacher was absent.

The afternoon before the teacher was to give the talk, Sylvia came in after all the children had gone home and said, "Are you afraid to talk to all those teachers?" "Why?" asked Mrs. White.

"Well, you don't need to be" said the child, "Because I've told Heavenly Father for three nights to make you do good."

The children had a most successful and pleasing day during teacher's absence and were breathlessly awaiting her return so they could visit about teacher's experience in which they had so generously shared.

Quest for Understanding

"When do we have parent and teacher conferences again?" asked an eager child. "Why are you so anxious for that time to come?" questioned the teacher who was curious.

"Well, first I like the things you tell my mother. I like her to know about all the things I do that are good. I want her to know about the things that are hard for me like spelling, so she can help me and I want you to tell her again that everybody can't do everything exactly right, but that each kid does some things good—some things not very good, and some things bad, and that she should love me even when I do make a mess."

It Helps to Share With a Group

Karen, a very mature girl, came to school sobbing one morning. When teacher questioned her she said, "I can't tell you about it now. When I can talk about it I will."

The very next morning during the planning period, she said to the president of the class who was conducting, "I have a problem I would like to talk about to you kids and teacher. I know you all wondered why I cried so hard yesterday. I know teacher wondered what was wrong with me when she said, 'Karen, would you like to re-copy this letter?' and I said, 'No.' I know Margo and Patty wondered what was the matter with me when they said, 'Karen, come

and play ball with us,' and I said, 'Leave me alone.' Well, kids, three days ago my dad went to the doctor and the doctor said he had a cancer growing across his throat and that it wouldn't be long before it struck his brain and he would be dead. My mother cries all the time and I have to be brave at home for her sake, so I hope you won't think I'm a baby if I cry at school."

George Interprets Democracy

In the morning planning period Sherman, the class president, said, "I think we should take time this morning to talk about things we can find to do when teacher is called out of the room." They discussed many things they might do such as work on their science research problems, read library books, and study multiplication tables. Then Mary said, "What should happen to kids who won't help when teacher is out?" George said, "I think they should be deprived of doing something they would like to do."

After much discussion, the group decided on that procedure. The next day a parent came to school to talk with the teacher and the children were left on their own responsibility. When she returned, George came to her and said, "I haven't been doing what I should have done while you were out of the room. I hit Mavis and Margo on the head with a ruler and teased them so they made a loud noise, but I'll punish myself."

Several weeks later came a day the children had long been waiting for, the first ball game on the new baseball diamond. When all the children got ready to leave the room George, one of the best athletes in the room, sat at his desk. "Hurry, George, they will be waiting for us," said teacher. "I'm not playing," said George. Shocked, the teacher gasped, "But why? Don't you want to play? You

are our best player." "Yes," I want to more than anything," said the child.

"Can you tell me why you can't?" The boy said dejectedly, "You see it's like this. I was the one who said if you can't cooperate when teacher leaves the room you should deprive yourself. Well, I didn't cooperate and so I am depriving myself." "But that happened several weeks ago," argued teacher. "I know it," said the boy, "but I've been waiting for something that would really hurt me so I could teach myself a lesson and this is it and I can't play. Do you understand now?"

Freedom to Express

"Miss Ryan, you didn't make my sentence talk how I wanted it to," objected Mary Sue.

The first grade children had just returned from a walk to see the first blossoms of spring. Gathered informally on a rug with the teacher, they were discussing Nature's first beautiful outburst of color.

"Let's write about it!" Jill cried.

"I want to draw me up on the wood fence looking at the pink blossoms. They were the prettiest," added Eddie.

"Pink blossoms! Yellow blossoms!" volunteered Jane to begin the story.

And Mary Sue added, "The world is beautiful today."

It was then that Miss Ryan added the period which Mary Sue objected to by way of punctuation.

"The blossoms were so beautiful they made me feel all funny inside. I wanted my part of the story to tell that!" she said.

"You fix the story so that it says what you want it to, then you may read it to the children," said the teacher.

Mary Sue stepped proudly to the board, added a very large exclamation mark, read with gusto the sentence, "The

world is beautiful today!" and returned to the rug, secure and satisfied.

June Finds Her Place

Poor June! How shy, afraid, and pitiful she was as she came to our fifth grade, new in the town, without any friends, and what was much worse, she didn't expect to make any. She had moved several times, each experience becoming more painful. Nature hadn't been kind to her and her unattractive features were her source of suffering. She withdrew within herself until it seemed that she had never known happiness and smiling was something she had never had the courage to try. After the first brief moment of shocked pity our hearts went out to her with a determination to try to somehow make up to her some of the happiness she had missed. We had a democratic group with respect for each other. June must have a place! The teacher took every opportunity to stress unity and group interest. The golden rule was mentioned often, and it was soon noticed that feeble attempts were being made by individuals to show her favors and break down her "wall."

One day June was sent to the junior high school on an errand of responsibility that would take some time. While she was gone, the teacher opened up the topic and the children freely expressed their opinions and concern about her unhappiness. When some one brought forth the thought that June never smiled we found a place to really go to work.

You would have thought the circus had come to town the first day a group of

girls brought the report after recess that "June had smiled." Before long she was taking part, still shyly but with less restraint, and one day she lingered after school to say to the teacher, "I do hope we never have to move again."

Her smiles and interest continued to increase, but her day of triumph came when we discovered her knitting. For cold weather activity, several balls of colored yarn had been placed on the interest table so that the pupils could work with it as they chose. June quietly picked up the needles and began actually knitting something. Soon she was surrounded by an admiring group. The next day several pairs of needles came to school, and poor, shy June was transformed into a busy, smiling knitting teacher.

Through these experiences, these children have been functioning in a democracy and have received training which will enable them to better fit into a democratic society. Not only have they been acquiring the necessary fundamental skills, but they have learned to respect authority, abide by the rules, and find a place for themselves in our social order. These boys and girls have been acquiring status and a feeling of security. They have learned their freedom in producing self-direction and initiative, and to appreciate and respect the rights of others. They are learning what is required of them to become good citizens. Through democratic living, our schools are developing the values inherent in a democracy.

A WORLD IN WHICH NATIONS WITHOUT EXCEPTION WORK TOGETHER for the well-being of all mankind seems a very distant goal in these days of peril, but our faith in its ultimate realization illumines all that we do now.—*Secretary of State DEAN ACHESON, speaking before the United Nations General Assembly.*

Helping Children With Puzzling Value Problems

Here is an account of how one school helped children meet problems by providing conditions in which they could clarify their questions and honestly seek their own answers. The report is made by Norma R. Law, consultant in child development, Percy I. Bugbee School for Children, and assistant professor of education, Oneonta State Teachers College, State University of New York.

KEEPING UP WITH YOUNG PEOPLE IS A lively business. They are intent upon growing up, upon clarifying their own beliefs and values in a culture which asks them to be independent one minute and clinging the next. "Act your age." "Time enough when you get a job." "You're too big for that sort of thing."

Amid such confusion it is not easy for boys and girls to achieve a "grown-up conscience" which makes its decisions with concern for the welfare of other people and respect for its own integrity. The sermons which teachers and parents deliver periodically only make children's problems of right and wrong more baffling. What we say is invariably unrelated to the real difficulty as the child sees it. Moreover the words cannot be separated in the mind of the listener from the actions which speak so strenuously every day—choices governed by what people will say, plans dependent upon rewards and punishments, behavior knotted around prejudices of class, color, and creed.

Helping children with puzzling value problems is not a matter of doing something to and for each individual youngster but of providing conditions

under which he can help himself and feel our confidence in him. Such was our premise as we tried to help a group of eleven- and twelve-year-olds face the problems of transferring to a new school for seventh grade and junior high school.

Fear of Change

It was George whose behavior first gave evidence that he was troubled. As we watched and listened we wondered if some of his classmates were troubled, too, by the uncertainties of change. For George another school was a threat. The new ways would not be his ways. Strangers might not like him. It would be easier to stay right where he was.

No attempt was made to argue or cajole George out of his feelings. Neither was he asked to explain them one by one. Rather a situation was set up in which it was hoped that George and his classmates might clarify their own questions and honestly seek their own answers.

"Shy Guy," a film depicting the experiences of a newcomer in a strange high school, was ordered for the youngsters to consider. No elaborate introduction was made to the material; simply that it was called "Shy Guy" and might be interesting to folks of their age. No mention was made of their own anxieties regarding the next year. What each child saw in the film was his own business. Into his own private world he took the impressions that had meaning for him, and used them in his own way to help him with his own problems.

When the lights went up, there were several minutes of complete silence.

What now? It is at such times that adults feel prompted to take over, point out the moral of the story, and tidy up the problem into a neatly packaged solution. Left in a silence which accepted *their* ideas as the most important in the room, these boys and girls began to think together about "Shy Guy."

"It wouldn't be so bad for everyone."

"Some people—all people—wouldn't have it so hard. He took it the hard way."

"He didn't mix in. He was scared."

"Well, but it *was* a new school." (This came from George, almost as an aside).

"He was big—and good-looking—he should have got along easy."

"Another thing—usually people interested in radio aren't interested in sports. If you like sports you may not be interested in radio." (Dave, whose major interest is baseball, was introducing an emphasis which for him the film had left out. But Jim was not to be diverted).

"Radio club—now it seems like a guy could get into that—like they have down here in the junior high school. They've got other clubs, too."

"He was sort of dead, really."

"Well, maybe he just felt that way." (George again.) "You know how it is when you move to a new town or something, everybody's shy."

"Yeah, I guess that's right. But when I went on winter vacation with my father, I just talked to some kids in the park about ball." (The ball-player again).

"If you know how to talk to people, you can talk." (This from Mary Helen). "Talk's easier for some people than it is for others!" (General laughter, including Mary Helen).

"I think one suggestion his father made was pretty good, about dressing like the others."

"Clothes really make a difference."

"If you go around dressed up all the

time, people really think you're queer." (Janet agreed).

"Everyone wants to look neat. But not all fixed up."

"There are lots of other things that bother kids besides being shy." (This boy hadn't said much up to this point).

"You know it! They ought to make some films about those."

Conflicting Concerns of Boys and Girls

Ideas were moving out beyond the limits of a single film. It was suggested that Coronet might like some other topics for similar films, and the group decided to meet again next afternoon and list a few. Some time before, the writer had been asked to give a radio speech for mental health week concerning the problems of the pre-adolescent. Here was live material that parents and teachers needed to hear to help them with their own conflicting concerns and sharpen their understandings of how youngsters feel about themselves. The writer decided to wait and see what developed out of the next discussion.

To facilitate participation, the second day we broke up into smaller groups of four and five, the only stipulation made by the youngsters themselves was that the groups contain both boys and girls. In addition to the question, "What things seem to bother boys and girls most?" which was raised the day before in connection with the film, a second question was introduced by the teacher for group consideration: "Some boys and girls are pretty happy most of the time. What have you noticed particularly about them?" This addition was made with the thought that some youngsters might contribute more easily to the less personal question, and that all might be reassured to discover how closely their problems were related to the kind of people they desired to become.

There were no adults in the small groups. Boys and girls turned to each other to talk about matters that were vastly important to them. Judging by the rise and fall of individual voices, it seemed to be generally accepted that no one person had all the answers. Facial expressions suggested that personal feelings were being expressed, examined for what they were, and accepted with mutual respect. Chairs were at a "together" angle where people appeared confident of learning from each other.

When recorders reported group findings there was a fresh surge toward independence, an effort to clarify meanings and to accept responsibility for one's own maturing in the face of value problems that perplex our world.

It's hard when you live a distance from school, like for games and parties and shows . . . Way out in the sticks . . . Well, I do live practically next to the bush!

We talked about girls bothering boys, and boys bothering girls . . . Girls get embarrassed when a boy shows off all the time.

If people don't like you, that hurts . . . or if they make fun of you . . . When they tease you about your name . . . Or your religion . . . Or the color of your hair.

Sometimes there's talk against your family and friends—things that aren't true.

Money matters worry some kids a lot . . . like comparing the cost of clothes, "This dress is only a cheap thing," say \$10.95, when yours only cost \$3.98 . . . Or crabbing about his Dad's only having a Buick, when yours has a jalopy . . . Or no car at all.

Then there are parents who won't let you out on school nights . . . Not every school night, of course . . . But sometimes there are exceptions and they just won't listen . . . It's for our own good . . . Not all the time it isn't!

Some parents aren't really up on the latest styles either . . . Sure, if it's warm my mother

thinks it's fine . . . And it's got to wear a long time . . . like they can't see any sense to a really sharp jacket.

The report-back touched off these contributions to the general discussion. Two girls acted as secretaries at the black-board keeping track of the main points introduced under the two questions considered in the small groups. But no effort was made to reduce the talk to chalk!

The Secret of Happy People

When it came to reporting on their observations of happy people the commonality of personal goals was consistently demonstrated in their drive toward improved living with other people.

We said that people who laugh *with* people and not *at* them are the nicest to have around.

Some kids just try to be happy, and they are . . . They look at the bright side and try to make things pleasant for other people.

People who do things with other people are usually happier . . . Hobbies help there . . . If you have a hobby it's good to let other people help instead of having only one you can do.

In our group we thought good health was important. If you feel well, it's easier to be happy, like not sickly or anything.

People who get along with others . . . They're kind of happy-go-lucky. They aren't always feeling sorry for themselves . . . They don't exaggerate their worries . . . They don't snifle and snuffle all the time . . . that's awful silly.

Kids who brag all the time aren't usually very happy . . . They must make believe they are.

We said we liked people who weren't too serious all the time . . . Not the awful joker type, but kids who know how to have fun at the right time . . . like they aren't bores, and people like to be with them.

The original purpose in our pooling of ideas had been to suggest some topics for film research. So a letter was dictated to Coronet films. "Teasing," "Being a Stick-in-the-Mud," "Bragging," "Hobbies," "Having Fun," were all mentioned as possible titles to be added to "Shy Guy." By investigating one problem we had discovered a score of new ones.

Learning had led to more learning as boys and girls had communicated with each other from highly personal supplies of experience. They and other young people in every community have much to say to us that we need to know. Together we face the complexities of our society. Together we sharpen and objectify our beliefs and purposes. It is a matter of setting up situations where

personal reservoirs of power may be released to strengthen a constructive way of life for all.

Four of these youngsters shared the radio program with the writer the next day. The community had been focusing its attention upon the baffling problems of mental health, and the acceptance of other people with understanding and respect. Mike, Louise, Carol, and Ted talked, without script, of the various matters brought up by the group. It was one way of helping adults see pre-adolescents as they are, and thereby enrich community living.

On the way to the studio Ted's comment was, "Don't call us children. Don't call us boys and girls. Just call us people."

Exotic But Unfair

By MARIA J. ESCUERDO

Because beliefs and values grow out of everyday experiences, Maria Escuerdo, assistant professor of foreign languages, Arizona State College, Tempe, makes a valuable point in her criticism of materials used in study of her native country.

WHILE VISITING A PUBLISHERS' DISPLAY on visual teaching aids, I looked at a folder of pictures entitled "Mexico." The cover had an exotic picture of two oxen pulling a cart and what the Americans have come to know as a typical Mexican—a man with a serape and a big sombrero. Perhaps it was because I was so absorbed in the pictures within

the folder that the agent came to me and said, "It is a wonderful set of pictures. Everyone of them is authentic and very representative of Mexico."

His voice brought me back from a scene which had taken place just an hour and a half before, when I had been lecturing about the Mexican Constitution of 1917 with its social reforms, and the way Obregon, Calles, and Cardenas tried to follow them. I had been doing my best to give the students a real picture of Mexico . . . its struggles, its achievements, its culture, its literature, and its goals. There has been a parade of leaders, people who have been fighting

from the time of Cortes until now when the smolderings of the Revolution are still felt in many places. The success gained at the cost of blood deserves acknowledgment. Yet many Americans who go to Mexico are not struck by its progress but by its exotic phases of life.

I raised my head, looked at the agent, and with an indignant voice answered, "I am going to go down South, to the slums of New York, and to the migrant picking areas of this country. I am going to take pictures of them and take them to Mexico to show my friends what the United States really is."

The agent was surprised. He replied: "You must know Mexico."

My mind went back to my childhood days. The girls with whom I played and went to school were not different from the ones in this school except that they spoke Spanish—they were just girls. Our cares were greater for we had to know enough to teach others on the "Each one teach one program." Our duty was not only to rise above the masses, but to raise the masses with us.

I smiled and said, "I am Mexican. Your pictures are authentic and very pretty, but they are not representative of Mexico. Many Americans guided by such literature as we have here go looking for these scenes rather than searching for what is the true Mexico."

He questioned me: "Why don't you take pictures and make an authentic and representative unit?"

My answer came without hesitation: "My unit would not sell because it is not exotic enough. Elementary teachers are

always looking for something which will interest the children."

We finished with a smile.

The conversation was over, but my mind was preoccupied. What right did a teacher have to destroy the work of my ancestors? What right did he have to destroy our childhood dreams brought to reality by going down to the barracks to teach the soldiers and their wives so that our people would come out of the darkness of ignorance? What right did he have to distort young minds by making them appreciate the exotic rather than the brother-like qualities which would bring the neighbors to the South closer? Why should these misrepresentations be carried on farther to the detriment of the students and the teachers? Some of my colleagues look at me very surprised and say, "You can't be a Mexican. You don't look like one. Where is your hat?" Though I did not know any other place but Mexico up to my university days, I had to come to the United States to see the picture of the typical Mexican.

The curriculum in the elementary level is the cornerstone of democracy. The teacher is entrusted with the country's greatest and most precious treasure—the citizens of the morrow. It is his duty to be well informed so that he in turn can impart knowledge in its essence rather than distorted data. A child should learn of modern Mexico, its struggles, its achievements, its culture, and its dreams. We should not center our attention on the sore thumb and forget that he who feels its pain in the depth of his soul is doing his best to cure it. *

THE OBJECT OF TEACHING A CHILD IS TO ENABLE HIM TO GET along without his teacher.—ELBERT HUBBARD.

Over the Editors Desk

News from Germany

LAST YEAR THE DEPARTMENT of State commissioned ACEI to send boxes of books, pamphlets, equipment, photographs, and filmstrips used in early childhood education to twenty centers in Germany as a concrete way of explaining the processes and materials of our educational system. Elizabeth Neterer, Seattle Public Schools, came to headquarters in Washington, D. C. to select materials and collect photographs (now in the book *Pictures of Children Living and Learning*) and to write the bulletin *Helping Children Grow*.

We have had gratifying letters from ACEI members abroad this summer who have seen the materials in use. We are sharing with you two excerpts of letters from Christine Heinig who was in Germany for three months as kindergarten specialist. At home Miss Heinig is on the staff of the AAUW as associate in childhood education.

June 29: "Imagine the joy of being the one to unpack and arrange the ACEI exhibit here in Berlin! When I arrived the crate was here waiting for someone to do something with it. This week the primary teachers from four districts in Berlin are coming to view it and to have it explained in my particular brand of German. They will also see the color movie of how first grade children learn. How I wish I had an equally good kindergarten movie."

August 21: "Elizabeth Neterer should have been here to see the teachers stroke, touch, caress, 'oh' and 'ah' over the books, doll, blocks, finger paint, and easel . . . it's about in that sequence as far as I can make out. They adore the lovely books . . . they had never seen finger paint."

"I have the exhibit with the photos set up in the empty rooms of the Dahlem School. There I have a real workshop including classrooms, exhibit room, carpenter shop, and film room."

"The workshop will run for two weeks in July for a total of 59 hours. There are 50 kindergarten directors, teachers, a psychologist and a few training teachers taking part. Although some of them are on vacation next month about half will remain in town to go on with this class. It meets from 6 to 9 PM and also on Saturdays. Some of the teachers come on bikes; it's an hour ride for them to

go home. They have already been teaching all day!!! There is a great premium on me to make the work worth all the effort.

"Our class is also attempting a filmstrip entitled 'The Educational Value of a Kindergarten.' It started with a series of irresistible photos of children and with each will go part of the story of what children need. Then the second part will try to show how the kindergarten provides for this. We started with the idea that the film would tell how the kindergarten prepared the child for school.

"It is a new experience for most of these teachers to think together and spontaneously, and for the younger ones to be willing to speak before their superiors. I am hoping that through grappling with some of these practical problems I can help them more in their understandings than by just talk."

A Part of Something Big

It is so nice to have members and friends of ACEI stop in to visit with us. They help keep us in touch with some of the activities being carried on in many parts of the United States and the world. So often they leave us with something special to think about as did Gerd Sollid. Those of you who were at the conference in Seattle may remember the attractive Norwegian girl, a student in kindergarten education at Cape Girardeau, Missouri. She stopped in the office on her way back to Bestumvelen 65, Oslo, Norway, where she expects to receive a position in a private kindergarten. She felt that her training had been valuable to her in many ways but mainly "because you meet other people with the same interests and problems and it makes you feel a part of something big."

Action for children is something big!

First Day of School Stories

My friend Roger's mother reported that her son came home quite unhappy from the first morning at school. He announced he didn't like the teacher, she didn't do what she said she would do. When Roger's mother finally got to the bottom of the story it turned out that the teacher had told the children as they came into the room that they could "Sit in any seat you want to for the present." And to Roger's disappointment she never produced the present.

NEWS and REVIEWS

News HERE and THERE . . .

By MARY E. LEEPER

New ACE Branches

Hancock County Association for Childhood Education, Indiana
Brockport Association for Childhood Education, New York

New ACEI Business Associate

On September 16, Mrs. Martha Anderson of Washington, D. C., became a permanent member of headquarters staff. Mrs. Anderson is a practicing lawyer and a graduate of the law school of George Washington University. She will have as her major responsibilities: assisting Miss Heinz, associate secretary, with information service; managing business details of annual study conferences, and advising the Association on legal and legislative matters.

Cornelia Carter

Cornelia Carter of Charlotte, North Carolina, passed away last August while teaching in the summer session of Appalachian State Teachers College. Miss Carter's life work was in the field of education and to this work she gave her full measure of devotion. She has been a supervisor in the Charlotte, North Carolina, schools for thirty years. Notice of her retirement last May was carried in the September issue of CHILDHOOD EDUCATION.

Childhood Education Goes Abroad

At the close of each year stock is taken of surplus copies of CHILDHOOD EDUCATION. Because the printing order must be given far in advance there is often an oversupply for some months. The U. S. Book Exchange was contacted and the surplus copies of CHILDHOOD EDUCATION were sent for the use of educators in other countries. The U. S. Book Exchange, by a grant from the Department of State, was able to accept, handle, and ship these magazines. They will be allocated to the institutions and countries where they are most needed.

From the Marjorie Hardy Estate

ACEI has been notified that all royalty payments on books by Marjorie Hardy will now come to the Association. Before her death in 1948 Miss Hardy arranged that royalties on her books should go to her mother during her lifetime, afterward to ACEI. Mrs. Hardy died in May at her home in Michigan.

The Association deeply appreciates this gift and the money received will be placed in the Memorial Endowment Fund of the Association. The principle is held in trust and the interest used to further the work of ACEI.

In Germany

Myra Woodruff of Albany, New York, and Christine Heinig of Washington, D. C., spent last summer in Germany. Miss Woodruff was in Wiesbaden and Miss Heinig in Berlin. They helped to organize and place the education materials sent by ACEI for use in the education service centers.

Jennie Wahlert of St. Louis, Missouri, went to Germany in September for a three-months period. She will continue some of the work begun by Miss Woodruff and Miss Heinig.

Visits UNESCO Conference

Maycie Southall, Peabody Teachers College, Nashville, Tennessee, a former member of the U. S. Commission on UNESCO, was one of the visitors to the general conference of UNESCO which met in Paris, June 18 to July 11. Miss Southall, a former president of ACEI, in addition to attending sessions of the conference, consulted with many individuals regarding UNESCO's part in the education and welfare of young children.

November Branch Exchange

Copies of the November *Branch Exchange* will be sent in quantity to those branch presidents who returned the coupon from the September *Branch Exchange*. These will be distributed among branch members. This issue contains news of the work of local ACE groups and of state associations as well as general Association news. Others wishing to see this *Branch Exchange* may do so by sending a self-addressed stamped envelope to headquarters.

UNESCO Handbook for ACE Branches

The UNESCO Committee of ACEI, of which Maycie Southall is chairman, recently completed a handbook for ACE-UNESCO committees. Kathleen Shafer, a member of the committee representing Oklahoma, served as editor. Its seventeen pages are well filled with information about UNESCO, suggestions for work, and sources of materials. This mimeographed guide has been mailed to all chairmen of UNESCO committees.

Study Grants for Korean Teachers

The Executive Board of ACEI at its meeting in August authorized the development of a fund to provide study grants for Korean teachers. ACE branches and individual members, as well as ACE state associations, will be given the opportunity to contribute to this fund. Already an international member has given the Association, through the Expansion Service Fund, \$1000 for this purpose. It is hoped that as the way opens for teachers to leave Korea and as the fund becomes adequate, ACEI will be able to make it possible for several Korean teachers to come to this country for study. Detailed plans for this project appear in the November issue of *The ACEI Branch Exchange*.

Revised ACEI Publications

The *Portfolio for Kindergarten Teachers*, first issued in 1945, is one of the most popular publications of the Association. The revised portfolio is now ready for distribution. Four leaflets were reprinted with new bibliographies added; four were rewritten; four are completely new. The titles of the twelve leaflets are:

- What to Expect of the Fours and Fives
- Kindergarten Housing and Furnishings
- A Good Day for the Four-Year-Olds
- A Good Day for the Fives
- The Kindergarten Program
- Beginning School
- Dramatic Play
- Kindergarten's Responsibility Toward Reading
- Science and Nature Experiences for Young Children
- Individual Records and Parent Conferences
- Home-School Relationships
- Music Experiences for the Fours and Fives

Order from ACEI headquarters, 1200 Fifteenth Street, N.W., Washington 5, D. C. 75¢. Separate leaflets, 10¢.

Recommended Equipment and Supplies for Nursery, Kindergarten, Primary and Intermediate Schools, a 1951 revision, is just off the press. Materials listed have been used and approved in one of the five ACEI testing centers. ACEI plans to revise this bulletin biennially. Order from ACEI headquarters, 1200 Fifteenth Street, N. W., Washington, D. C. \$1.

Nursery Training School of Boston

The Nursery Training School of Boston in September became an affiliated school of Tufts College under its division of Special Studies. Nursery Training School students may now enroll in a four-year course leading to a Bachelor of Science degree in education from Tufts. The major portion of their academic work during the freshman and sophomore years will be provided by members of the Tufts faculty, while professional training in the field of early childhood education will be given at the Nursery Training School, 355 Marlborough Street, Boston. There is also a one-year course for college graduates which may be combined with Tufts courses to fulfill requirements for the degree of Master of Early Childhood Education.

One of the oldest schools of its kind in the United States, the Nursery Training School of Boston was established in 1922 by Abigail A. Eliot, its present director. Since the school was established, more than 1500 have been graduated who hold teaching positions in nursery schools and kindergartens throughout this country and abroad.

Director of Child Study Association

Gunnar Dybwad has recently been appointed as director of the Child Study Association of America with headquarters in New York City. Mr. Dybwad was formerly head of the children's division of the Michigan State Department of Social Welfare.

Stanford Students Make Toys for Korea

Toys made by Stanford students during after-class hours and on Saturdays are being shipped to Korea for use in the elementary schools. The toys were made in the home workshop of Paul Hanna of the Stanford School of Education. The work was guided by Mary-Margaret Scobey of the industrial arts department of the university.

Last year Won Kyn Kim, superintendent of schools in Seoul, visited the Stanford campus.

(Continued on page 144)

Books for Children . . .

Editor, LELAND B. JACOBS

Among America's treasures for children is its high-spirited past. The elementary school helps children to begin to comprehend this heritage when they have become mature enough to encompass the long ago. Through well-written books children begin to sense the scope of their country's story. They begin to develop a kinship with their cultural inheritance. They begin to evolve an ever-deepening meaning of democratic thought and action in their daily living.

This month's books should help children to develop genuine respect for what this country has been and has meant to others in times past.

THE LANDING OF THE PILGRIMS. By James Daugherty. Illustrated by the author. New York: Random House, 457 Madison Ave., 1950. Pp. 186. \$1.50. Here is a fine presentation of the coming of the Pilgrims to America and their struggles to settle the new land. The great people of old Plymouth enliven the pages: Miles Standish, Peregrine White, Elder Brewster, Master Jones, Samoset, Massasoit, Squanto. But this book for ten- to twelve-year-olds has a uniqueness in its story-telling quality that gives it its essential unity. Through his characterization of Will Bradford the writer has been able to give his child readers a sense of living with these early American pioneers. He has been able to invoke what it meant to live through the Pilgrim story.

Daugherty's pictures for the book are virile, dynamic, and exciting. They are an essential part of his story-telling. They make the Pilgrims real folks. What happened long ago historically is, in *The Landing of the Pilgrims*, more than fact. Here fact is reality.

THE APACHE INDIANS. By Sonia Bleeker. Illustrated by Althea Karr. New York: William Morrow and Co., 425 Fourth Ave., 1951. Pp. 157. \$2. In her first book, *Indians of the Longhouse*, Sonia Bleeker told the fascinating story of the Iroquois' life. Here she turns her attention to the colorful Apaches, scourge of the Southwest in relations with other tribes but models of decorum in tribal and family life and faithful observers

of sacred religious rites. Such, implies Bleeker, is the paradoxical complex of living which we call "civilization." Within the broader framework of the interpretation of the mind, the soul of the Apaches, the writer tells very well many kinds of intimate information concerning this tribe's daily activities.

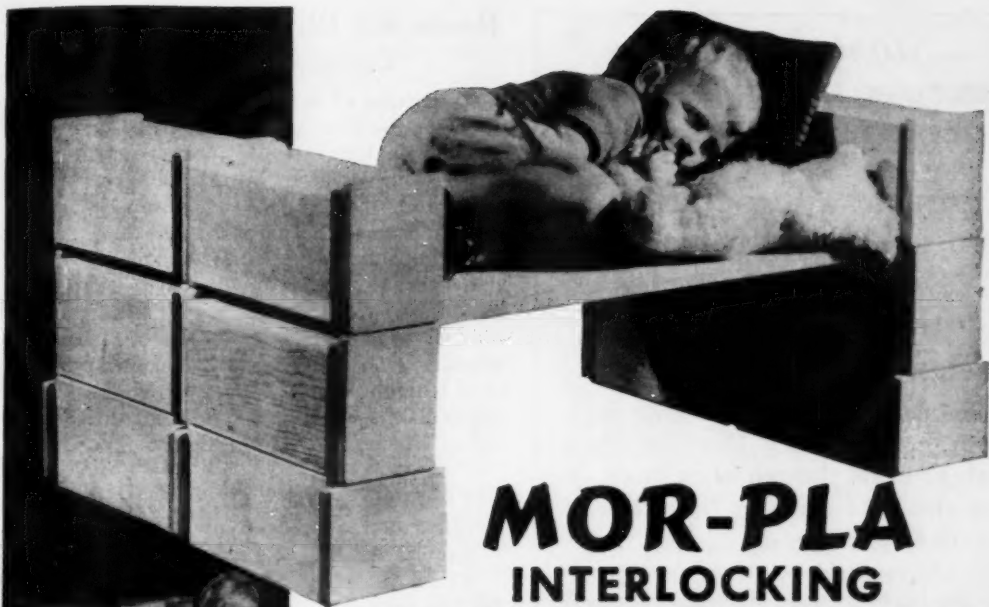
Not only is Miss Bleeker a good anthropologist; she is also astute in knowing what children can comprehend and how to select, organize, and share her vast knowledge about the Indians with them. As an example of book-making for informational materials, *The Apache Indians* is worth noting. Such well-written, attractive, authentic material about America's red men deserves wide use. Certainly children in the later-elementary grades will welcome Miss Bleeker's Indian books.

INDIAN HEROES. By J. Walker McSpadden. New York: Thomas Y. Crowell Co., 432 Fourth Ave., 1950. Pp. 305. \$2.50. This book for children in the later-elementary grades is a wholesome addition to literature about the original Americans. The writer, in his understanding that the red man has not always been treated sympathetically in literature, has selected a number of heroic figures and has told their stories from the viewpoint of the Indian. Here are the stories of Squanto, Pontiac, Logan, Tecumseh, Sitting Bull, and Geronimo.

Each story stands on its own and is colorfully full of action. Each story is, in mood and manner of telling, gauged to the character whom McSpadden would have the children understand. Each story presents a human being motivated by a complex of causes that made him behave as he did. However, the book as a whole has a larger significance. As the writer says in his introduction, we must not begrudge the Indians "their rightful place in our history." With honest sentiment McSpadden gives his Indian heroes not a white-wash nor a black mark but a human quality that is appealing and appropriate.

AMOS FORTUNE, FREE MAN. By Elizabeth Yates. Illustrated by Nora S. Unwin. New York: Aladdin Books, 554 Madison Ave., 1951. Pp. 181. \$2.50. Elizabeth Yates, with dramatic simplicity appropriate to her subject matter, has here told the magnificent story of a man born free in Africa, sold into slavery in America, and again free through

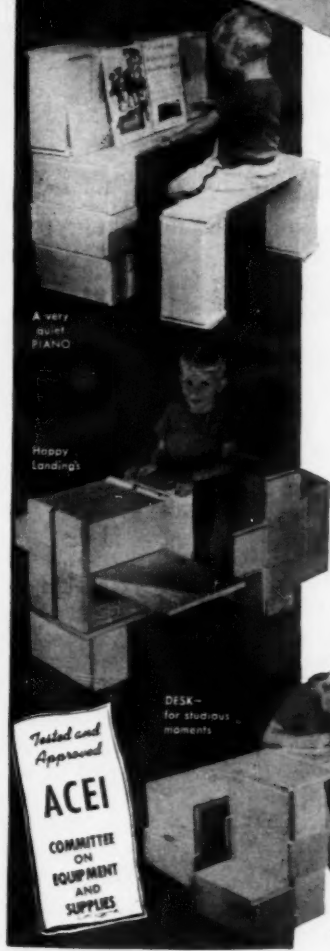
(Continued on page 131)



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Books for Children

(Continued from page 132)

his purchase of himself. This is an amazing story of the free spirit of man, of one man's way of making the democratic spirit come true. From Africa to Jaffrey, New Hampshire, was a long journey, physically and spiritually, for Amos Fortune, but he made it.

Perhaps this is not the type of book that the average reader in the later-elementary grades will read on his own. But it should certainly be available for those individual readers who will catch its exciting vision. And it might well be a book which the teacher reads to the children—a book to deepen and refresh their faith in the democratic ideal.

LITTLE OWL INDIAN. *By Hetty B. Beatty.*

Illustrated by the author. Boston: Houghton Mifflin Co., 2 Park St., 1951. Pp. 32.

\$2.25. This little Indian boy was named for the wisest of birds and he proved that he was well-named. He loved the wild life of the forest; they were his friends. One day frightful clouds of smoke rose from the forest—fire raged fearfully. Little Owl rode through the forest to warn the animals and other Indians of the coming of the dreadful enemy. He rode so rapidly and so well that he led beast and man across a river to safety.

Of major significance in this book are the two-page pictures. Very skillfully, with a child's viewpoint ever in mind, the author-illustrator has captured in her drawings the fact and spirit of her simple tale of heroism. Children in the primary grades will find Little Owl an exciting picture-book character.

A FARM FOR JULIANA. *By Maud Esther*

Dilliard. Illustrated by Albert Orbaan. New York: E. P. Dutton and Co., Inc., 300

Fourth Ave., 1951. Pp. 189. \$2.50. Here is a pleasant, easy-to-read, fast-moving story of early life in New Amsterdam. Juliana longed to live on a farm rather than in the city of Amsterdam. To get her wish, however, she had to cross the Atlantic with her family, suffering storms at sea, knowing disappointments in the new land, and finally settling on a farm worthy of her dreams.

As she previously did in *Wishing Boy of New Netherland*, the writer has pictured unpretentiously but warmly and faithfully the fascinating story of children's experiences in early New Amsterdam. Eight- to twelve-year-

olds will catch the sense of living in times past from Maud Esther Dilliard's two parallel books—one primarily for girls, the other primarily for boys.

PACKET ALLEY. By Elizabeth Meg. Illustrated by Bruno Frost. New York: G. P. Putnam's Sons, 2 West 45 St., 1951. Pp. 182. \$2.50. In New Castle, Delaware, Packet Alley runs down to the river front. Cathie and Ted, ten-year-old twins, quite by magic, live through nine historical incidents that have their settings in the historical lane. With the help of a little Dutch lens grinder, the twins turn back time.

The technique employed by Elizabeth Meg is one that is usually suspect, but Elizabeth Meg surmounts the obstacle. To use story form to present information is a well-known technique employed to hoodwink children into reading informational materials. Such is not the case in this book. Elizabeth Meg uses story form to tell other historical stories. Quite skillfully *Packet Alley* interweaves the modern and the historical, with such easy plausibility that the reader in the later-elementary grades will accept the co-existence of past and present and the mergence of what is and what has been.

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Books for Teachers . . .

Editors, WINIFRED E. BAIN
and MARIE T. COTTER

THE TEACHING OF ARITHMETIC. *By the National Society for the Study of Education. Fiftieth Yearbook, Part II. Chicago: University of Chicago Press, 5750 Ellis Ave., 1951. \$3.50.* This new yearbook is a compilation of studies which has much to offer and is a challenge to classroom teachers. The report should be studied in its entirety to be of significance to those interested in developmental programs, for, as in all such studies, there is danger in accepting only the ideas which fit into the thinking of those planning curriculum materials. Ample evidence is given of the effects of previous yearbooks upon practices. Throughout the report the authors emphasize the responsibility of the teacher as the guiding force in any classroom.

While the need for a clear understanding of children—how they learn and how they use number in everyday living—is recognized, the theme of the report is making arithmetic meaningful. The importance of teachers' understanding the number system is stressed. For those interested in curriculum building, ways in which staff members have worked together in studying and planning for better programs are explained.

Methods and materials which will aid children in discovering number relationships are suggested; here we must stop, look, and listen. Teachers must bear in mind that the process of discovering and concluding develops thinking and that the individual organizes and concludes only when his experiences are meaningful; no amount of predetermined "manipulation" can take the place of real experience.—Reviewed by BERTHA L. STONE, Wheelock College, Boston.

THE STORYTELLER IN RELIGIOUS EDUCATION. *How to Tell Stories to Children and Young People. By Jeanette Perkins Brown. Boston: Pilgrim Press, 14 Beacon St., 1951. Pp. 165. \$2.* To be an artist storyteller the author suggests one must know what a story really is, what it can do, recognize its relationship to other forms of teaching, and know how to make the study and practice of storytelling "the delightful venture it is."

Analysis of the story form, suggestions for

selecting stories, principles and techniques involved in becoming a good storyteller, together with actual stories for telling and bibliographies are given in relationship to age levels ranging from nursery school through and beyond high school.

The lightness of text and humor of the stick-figure cartoons make this informative, educationally-sound book pleasurable reading. Designed primarily to help those interested in religious education, the practical and concrete suggestions offered are equally applicable to teachers and parents.—Reviewed by ELIZABETH W. CAMPBELL, Wheelock College, Boston.

MORAL AND SPIRITUAL VALUES IN THE PUBLIC SCHOOLS. *Washington, D. C.: Educational Policies Commission, NEA, 1201 Sixteenth St., N. W., 1951. Pp. 100.*

\$1. Today there is mounting concern about moral and spiritual values in the program of public schools and persistent controversy over certain delicate issues arising from the fact that since we are opposed to a state religion, our public schools are undenominational and therefore may not teach the doctrine of any church or religious order. Recognizing this concern, the Educational Policies Commission produced this timely book to clear misconceptions and inhibitions and to set forth well organized concepts that clarify thought and give impetus to an active program in schools.

The book starts with stout affirmations about the positive role of schools in this area pointing out that rejection of state religions is not the same thing as rejection of religion itself; that American public schools respect religious beliefs and teach moral and spiritual values as recurrent themes. Moral and spiritual values are defined as follows: "By moral and spiritual values we mean those values which when applied to human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture." Then a helpful set of values approved in American culture is discussed. These values include such homely American virtues as the supreme importance of individual personality, moral responsibility, truth, brotherhood, pursuit of happiness.

Two sections deal with teaching. The first of these relates an anecdote and tells how the situation was dealt with in seven different ways by application of as many different

sanctions. The other deals with the school program. The best quotation from this section to my mind is this: "Schools that exemplify moral values are better than lessons which preach them." The book winds up with a program of community action with each group and agency responsible for its share in cooperative work toward moral and spiritual values in American life.

Reviewing this book I am reminded of the extremely helpful series on democracy that came from the Educational Policies Commission over a period of years in the 1930's. I hope there will be more volumes forthcoming with emphasis on moral and spiritual values pursuing, as in the democracy series, different issues and varied applications.—W.E.B.

THE CHILD IN THE RURAL ENVIRONMENT. By Fannie W. Dunn. Washington, D. C.: Dept. of Rural Education Yearbook. NEA, 1201 Sixteenth St., N. W., 1951. Pp. 253. \$2. For the most part this 1951 yearbook was written by Fannie W. Dunn. It was made available in its present form by some of her friends and former pupils after her death. It will appeal to parents and

teachers of urban children as well as those of rural children. After a first reading, one will wish to keep the book near for source material and inspiration. Through actual case studies made by herself and students, Miss Dunn vividly portrays the very important part environment plays in the development of the child but, at the same time, she points out how a rich environment may have little meaning if wise guidance is not exercised by an adult. These case studies make the problems

(Continued on page 138)




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Books for Teachers

(Continued from page 137)

with which most educators are familiar become more alive and challenging.

In the chapter "Curriculum Planning and Development" Miss Dunn not only points the way in curriculum making but gives many concrete and practical suggestions to the rural educator. Another entire chapter is devoted to the problems of the one-teacher school, an area in which Miss Dunn centered much of her energy during her long career in rural education.

Throughout the book is reflected the great heart and understanding mind of Fannie Dunn who gave of herself unstintingly in order that the life of the rural child might have more meaning.—Reviewed by BLAND BURCKHARTT, *Wheelock College, Boston.*

A CHILD'S GUIDE TO A PARENT'S MIND.

By Sally Liberman. Illustrations by Kiriki; postscript by Mary and Lawrence Frank. New York: Henry Schuman, 20 E. 70 St., 1951. Pp. 145. \$3.

This is a small book with brief text and page after page of cartoons. In fact, the cartoons are so much a part of the book that this reviewer would like to see Kiriki (Mrs. Kiriki de Diego Newmark), the illustrator, listed as co-author. Into this little volume of simple, emphatic words and cartoons is packed a whole philosophy of the inconsistencies and contradictions of our culture and the resulting effect on the feelings of the citizens and the way they accordingly react to their children. The book is extremely serious but delightfully humorous at the same time. There are many statements that will stir readers deeply and perhaps call into consciousness momentary perspectives of their own lives.

Participations in the discussions of young people (17 to 25) who were searching for more satisfying human relationships for children gave the young author the background for formulating the questions listed at the end of each of the four chapters. Although no magic formulas are presented for parent-child relationships or for parents who seek to untangle the culture-knotted threads of their own lives, the book points the way to an understanding of the probable causes for the perpetuation of problems from one generation to another. It does this simply and understandably.

The book could well be used as a springboard for discussion in teacher-training classes (both pre- and in-service), in parent-study groups, and in families or groups of families where an effort is being made to understand and accept individual personalities. "It is a book to have on one's coffee table." Along with its humor there is a warm, human flavor. Both the text and the postscript by Mary and Lawrence Frank reveal deep understanding of parents and parents-to-be and recognize that they sincerely want to do the best they can for their children but often feel they fall far short of their aspirations. Reading and thinking about *A Child's Guide to a Parent's Mind* could result for some in greater acceptance of their own parents and themselves as parents, and thus possibly lessen the need for projecting a "hand-on-the-head" relationship to children.—*Reviewed by Dorothy T. Hayes, professor of education, State University of New York, State Teachers College, New Paltz, New York.*

MUSIC AND THE CLASSROOM TEACHER.

By James L. Mursell. New York: Silver Burdett Co., 45 E. 17th St., 1951. Pp. 304. \$3. This is an unusual and welcome book

in the field of music education from the prolific pen of the Chairman of the Department of Music, Teachers College, Columbia University. It is written as though he were talking in a kindly, fatherly sort of way to thousands of classroom teachers and at the same time asking for a re-examination of procedure by those music specialists who teach musical techniques in lieu of the essences of music.

"The real fundamentals . . . are those elements which make any piece of music beautiful, interesting, appealing, meaningful." Quarter notes, half notes, key signatures, treble and bass clefs, are not elements of music at all, but symbols and nothing more. Children will never grasp their meaning until they have had plenty of experience with music itself—singing, responding with bodily movement, creating, playing instruments, and listening. Mr. Mursell has appended a considerable list of recordings to implement the program.

The point of view that the classroom teacher can carry on musical experiences herself is soundly based on the proposition that everyone is musical to a degree and that there is

(Continued on page 140)

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Books for Teachers

(Continued from page 139)

no one way of presenting or carrying on these experiences. This does not eliminate "the expert who is still needed to guide, stimulate, and provide resources and ideas." It does step hard on the toes of school systems bound by courses of study and pages of material to be covered, come what may. Mr. Mursell does not for a moment suggest or condone a haphazard sort of musical experience, but rather pleads for activities which call forth deep responses from children. He emphasizes that the reason for bringing music to children at all is to help them become better and happier human beings now and later on.

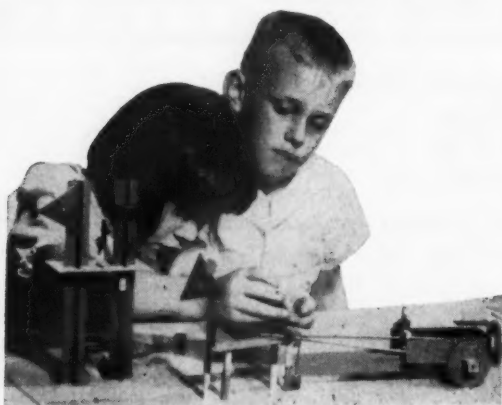
The book is practical and down to earth; the style is non-technical and informal. It is fairly bursting with examples of musical experiences seen and heard by the author in various classrooms throughout the country.—*Reviewed by* FRANCES LAWLER, *Wheelock College, Boston.*

THE SCHOOL AND ITS COMMUNITY. *A Guide for the Development of Dynamic School-Community Relations.* By John Bertram Whitelaw. Second edition. Baltimore, Md.: The Johns Hopkins Press, 1951. Pp. 68. \$2.

This book can be a succinct guide for public school administrators in aiding them to improve relations between school and community. It does not attempt to suggest many specific ways this can be accomplished but rather deals with the necessary areas, in the form of five steps on which to work.

The author's point of view is sound in that he believes the school should work toward better community understanding, play a more vital part in the community, and be used more extensively for community activities. He emphasizes the responsibility of schools in taking leadership to maintain the principles of democracy.

A well-selected reading list, five titles of which are annotated, is included for those who wish to make a deeper and more extensive study of the problem.—*Reviewed by* LILLIAN GEHRI, *Wheelock College, Boston.*



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Bulletins and Pamphlets

Editor, MAY I. YOUNG

MENTAL ABILITIES OF CHILDREN. By Thelma Gwinn Thurstone and Katherine Mann Byrne. Chicago: Science Research Associates, 57 W. Grand Ave., 1951. Pp. 48. 40¢ (also quantity prices). While this is written for both parents and teachers, it is a particularly good pamphlet for parents. Written simply and concisely, with many illustrations to clinch points, it emphasizes the necessity for parents to understand their children, accept them as they are, and develop them to the limits of their ability along the lines in which they, the children, show ability.

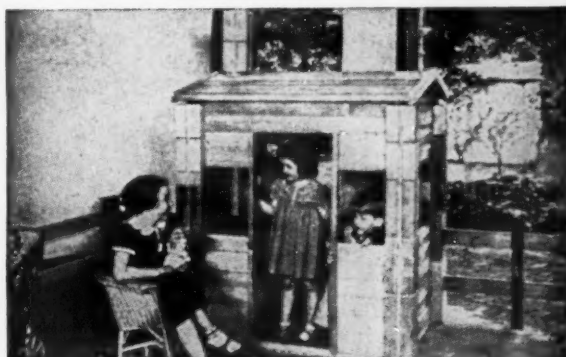
It is valuable for teachers in that it suggests how parents and teachers should work together in discovering abilities of every child, in studying their entire personality and in giving the wisest educational and vocational guidance—not only at adolescence—but from the time the child enters school.

The authors discuss what intelligence is; the different kinds of intelligence; the proper

use of tests and the intelligent use of test results. The fact that intelligence is only one facet of personality and that other traits such as mechanical aptitude, physical ability, emotional maturity, social skills, character traits, all play an equally important part in successful life adjustment is stressed.—Reviewed by SELINDA McCAULLEY, principal, J. S. Jenks School, Philadelphia.

SELF-UNDERSTANDING. By William C. Menninger. Better Living Series. Chicago: Science Research Associates, 57 W. Grand Ave., 1951. Pp. 48. 40¢ (also quantity prices). It is important to understand one's own complex behavior in order to see how this behavior affects other people, especially children. In his booklet Mr. Menninger has done an exceptionally good job. Conflicts exist between what people want and what they ought to do. Children learn to compensate for conflicts through their relationship with grown-ups. There are no sure-fire rules to prevent maladjustment in personality. It behooves elders to build in themselves at least as much maturity as they expect in children. Reviewed by ALENE RALSTON, Philadelphia Public Schools.

(Continued on page 142)



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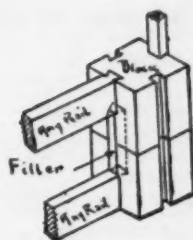
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Bulletins and Pamphlets

(Continued from page 141)

CITIZENS AND EDUCATIONAL POLICIES. *Washington, D. C.: Educational Policies Commission, NEA, 1201 Sixteenth Street, N. W., 1951. Pp. 19. 15¢.* This pamphlet outlines very definitely the role of citizens, boards of education, administrators, and teachers in helping to give our children the very best in education. It gets right down to essentials and gives suggestions which, while they may be carried out differently in different communities, could well form the basis for action by all groups concerned with planning and shaping educational policies.—M.I.Y.

FIFTY TEACHERS TO A CLASSROOM. *By the Committee on Human Resources of the Metropolitan School Study Council. New York: The Macmillan Co., 60 Fifth Ave., 1950. Pp. 44. No price given.* The title of this booklet appeals greatly to every teacher, and its pages are packed with ideas of how to bring into the classroom persons who can help make work interesting and vivid.

Five communities tried out various ways of scouting for local resource persons, evaluating their contributions, and keeping an up-to-date file of persons available for particular activities. Much detail is included in the pamphlet as to how these files were evolved in the five communities involved. Caution is given, however, that not the file, but its use is important.—M.I.Y.

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Films Seen and Liked...

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PRODUCTS AND INDUSTRIES. Set 3. *Produced by Young America Films, Inc., 18 E. 41st St., N. Y., 1951. Black and white, \$3.50 each; set \$16.50. 6 filmstrips, about 40 frames each. Silent.* Each filmstrip presents the story of an important product of industry, telling where the raw material comes from, how it is processed or manufactured, the main uses of it and its importance to our daily life. New or key words used in text are underlined. The pictures are good and the inclusion of graphs is noteworthy. The use of these filmstrips would lead to good discussion. Titles: "How We Get Cement," "How We Get Our Electricity," "How We Get Our Gas," "How We Get Our Leather," "How We Get Our Rayon," "How We Get Our Wool." (Set 1 also good. Includes iron and steel, copper, cotton, rubber, aluminum, coal).—*Great Lakes Film Review Center.*

FAMILIES OF THE WORLD (Series). *Produced by Young America Films, Inc., 18 E. 41st St., N. Y., 1951. Black and white, \$3.50 each. 12 filmstrips, about 33 frames each. Silent.* Each filmstrip covers about the same pattern—a photographic story of a farm family showing the way they live on farms around the world. The material is up-to-date and takes in activities with which children are familiar. The stories give a nice feeling for family life. The basic needs, common to all men, are woven through each story. Statements of explanation run in story form pattern. The vocabulary will need clarification in some places. The countries represented in the filmstrips are China, Czechoslovakia, Egypt, England, Equatorial Africa, France, Germany, Italy, Japan, Mexico, Pakistan, and the United States.—*Great Lakes Film Review Center.*

MAKE YOUR OWN DECISIONS. *Produced by Coronet Films, Coronet Bldg., Chicago, 1951. Black and white, \$50; color, \$100. Sound. 10 min. Educational Consultant Clifford R. Adams, Professor of Psychology, Pennsylvania State College.* By presenting a series of five questions that illustrate the alternatives that exist in every situation the film shows how each question contributes to

making a self-reliant and psychologically mature individual. The story centers around a teen-age girl and the cooperation of her family. The home atmosphere is very good and brings out the necessity for help from the family.—*Great Lakes Film Review Center.*

GEYSERS AND HOT SPRINGS. *Produced by Arthur Barr Productions, 6211 Arroyo Glen, Los Angeles, 1951. Black and white, \$45; color, \$90. Sound. 11 min.* North American geysers and hot springs are explained as a part of the dynamic process of volcanism. Factors essential to the eruption of a geyser are explained by the animated charts of a cross-section of a geyser basin and scenes of geysers in all stages of activity. The well-known Yellowstone Park geysers are pictured.—*Great Lakes Film Review Center.*

CHILDREN'S EMOTIONS. *Produced by McGraw-Hill, 330 W. 42nd St., N. Y., 1950. Black and white, \$100. Sound. 22 min.* Through short dramatic illustrations, this film discusses the development and guidance of children's emotions at various age levels up to ten years. Curiosity is illustrated from the child's point of view and the fear angle is

(Continued on page 144)

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CHILDHOOD PROBLEMS AND THE TEACHER

Charlotte Buhler, Faith Smither,
and Sybil Richardson

A clinically and dynamically oriented study of psychological problems in the school, this book stresses the teacher's approach to the child. Theoretical discussion and practical examples show that these problems can be dealt with on a deeper than purely behavioral level. The roles of school and home in a child's life are analysed. There is also a chapter on remedial teaching methods. There are 30 pages of illustrations.

December 1951 375 pages About \$3.50

EVALUATION AND THE ELEMENTARY CURRICULUM

Harold G. Shane and E. T. McSwain

This book brings a fresh approach to two important and widely-discussed phases of elementary education: the methods and techniques of the evaluative process; and the nature of children's experience, as suggested by socially desirable educational values.

June 1951 477 pages \$3.98

257 Fourth Avenue, New York 10

Films Seen and Liked

(Continued from page 143)

discussed. A common annoyance of childhood, jealousy toward other children in the family and playmates, is discussed. Happiness, which should be the child's most frequent emotion, is pictured as natural and complete in the child whose parents have handled him wisely.—*Great Plains ACEI Film Review Center.*

GROUSE OF THE GRASSLANDS. *Produced by Encyclopedia Britannica Films, Inc., 1150 Wilmette Ave., Wilmette, Ill., 1951. Color, \$100. Sound. 10 min. For grades seven to twelve; adults.* From a diorama of Missouri prairie chickens in the museum we travel to their natural habitat. Here we watch the early morning courting ritual of these birds. There are excellent shots of the contrasting features of the male and female birds and use of the birds' "booming" on the sound track is very effective. The primary emphasis of the film is the dependence of the grouse upon adequate food and cover.

A second purpose of the film is to interpret the work and purpose of museums.—*Great Lakes ACEI Film Review Center.*

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THE PUPPET TREE

Gridley, California.

News Here and There

(Continued from page 131)

He told how many teachers and students of Seoul had been evacuated to Pusan. Teaching materials had to be left behind. After his visit students set to work with scraps of hardwood donated by cabinet shops up and down the peninsula. These future teachers worked day by day in developing well-made toys that would be particularly helpful to teachers and children in Korea. Trucks, tugboats, engines, animals, and dolls were among articles made and shipped.

Children's Theatre Conference

The seventh annual convention of the Children's Theatre Conference held under the auspices of the Theatre Arts Department of U.C.L.A., from July 27-28, drew 275 delegates from all parts of the country. Unlike previous conventions, this was primarily a work conference. Delegates analyzed the impact of the mass media on the child audience and made recommendations for improvements in several areas.

The next annual convention will be held in Madison, Wisconsin, during August 1952, under the joint auspices of the Wisconsin Idea Theatre, the Wisconsin Idea Theatre Conference, and the Speech Department of the University of Wisconsin.

United Nations Filmstrip Distribution

The United Nations Department of Public Information announces new arrangements for the distribution of its filmstrips. The Text-Film Department of the McGraw-Hill Book Company of New York City has been appointed as the agent for United Nations filmstrips in the United States and Canada. Address requests for a list of available filmstrips to McGraw-Hill Book Company, Text-Film Department, 330 West 42nd Street, New York 18, New York.

Austria's Child Guidance Clinic

Established by UNESCO, Austria's first child guidance clinic will be operated by the municipal government of Vienna. Dr. Knut Baumgaertel, an Austrian psychiatrist, has been named to head up the new clinic. Dr. Baumgaertel visited the United States under the auspices of the Department of State's exchange of persons program. His schedule of observation and study was arranged by the United States Public Health Service.